

THE  
*Instructor*  
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## CHILDREN'S FRIEND FEATURES OF INTEREST TO THE SUNDAY SCHOOLS

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# THE INSTRUCTOR

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Official Organ of the Sunday Schools of The Church of Jesus Christ of Latter-day Saints

Devoted to the Study of What to Teach and How to Teach  
according to the Restored Gospel

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PRESIDENT HEBER J. GRANT, Editor    MILTON BENNION, Associate Editor    WENDELL J. ASHTON, Manager

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## *Character Education* BY INSPIRATION OR BY REPRESSION

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MILTON BENNION

In current practice there are two opposite methods of character education.

The primitive method of repression, of prohibiting specific forms of conduct regarded as detrimental to the group or contrary to community customs.

The other is the more enlightened method of developing ideals of individual and social achievements, goals most worth while as ends in themselves, and making pursuit of these goals the object of endeavor. Conduct then becomes good or bad in proportion to its relation to achievement of these ends. The emphasis is, of course, on the positive side. Undesirable conduct is ruled out because it is a hindrance to the realization of the goals sought. Character education then becomes the process of developing clear concepts of the great ends of life and religion and appreciation of worthwhileness of these ends, resulting in thoroughgoing devotion to their achievement. Any type of

conduct that hinders in any way realization of the goals sought is on this account to be shunned.

The repressive method emphasizes what not to do and to this extent fails to develop clear ideas of the great goals of life and devotion to positive achievements. Furthermore, it has been shown that there is a natural tendency to do whatever is uppermost in thought, even if it is in the form of what not to do. This is why the mind should be occupied with thoughts of what to do, rather than what not to do.

The repressive method was that of the narrow-minded, selfrighteous Pharisees, who on the basis of traditions of the elders followed elaborate rules of what a person may or may not do in all sorts of concrete situations, but with little or no thought of the great ends and purposes of individual and social life, and the bearings if they have any of their rules upon the great ends that are most worthwhile.

A recently active enthusiast for moral or character education was much given to enumerating in great detail lists of things not to do. With the help of an assistant trained in statistical methods he formed a list of 800 prohibitions including such items as this, "Do not burn rubber." He suggested a system of character ratings after the manner of grades in school subjects. Thus by subtracting from a possible perfect record of 100 per cent a given number of points for each offense the character of the individual was rated. Some schools, using only a few items of offenses, introduced this method of character rating.

Students of education, however, readily pointed out the weakness of the plan and it was discontinued. It was seen that the method is far from measuring the character of an individual and that it may even be detrimental to character in that it diverts attention from the most essential character qualities, achieve-

ment of socially valuable purposes. Upon these attention and efforts should be concentrated, rather than upon ratings and awards for not doing wrong things, or even things in themselves right, if out of relation to the great ends of life and religion. The difference is strikingly illustrated in a comparison of Saul, the Pharasee, with Paul, the apostle of Jesus Christ. This difference may be observed in less striking manner in many contemporary young people. These sometimes merely drift along, making only average, or below average, records until they finally settle upon a specific life purpose to which they become devoted. From then on they make superior records. Why? Because they are now stimulated to concentrated and purposeful effort by the ideal of realizing a socially valuable end, valuable to society and also to them individually.

This is a phase of education, whether we call it religious or secular, that deserves a great deal more attention than it generally receives. It is in line with the first and second great commandments, and also with best scientifically determined educational theory.

## Our Cover Picture

It is interesting to note that Jesus chose as his apostles two pairs of brothers. These were James and John, sons of Zebedee, and Peter and Andrew, sons of John of Bathside Julius. The first Council of the Apostles in our time had two brothers, Parley P., and Orson Pratt.

The name Andrew is said to be of Greek origin, and means "manly," which may express either a characteristic of the man or a desire in the parents respecting their child.

According to Mark, Andrew was one of the first four to be chosen by the Master. The other three were Peter, James and John. Mark says:

"Now as He walked by the sea of Galilee, He saw Simon and Andrew, his brother casting a net into the sea: for they were fishers. And Jesus said unto them, 'Come ye after me, and I will make you to become fishers of men.' And straightway they forsook their nets, and followed him."

Andrew's name is fourth on the list of Apostles, he became "one of the inner group among the twelve."

# George Q. Cannon

JOSEPH J. CANNON

## *Interview with Samuel J. Tilden*

After a visit in the spring of 1876 to the Centennial Exposition at Philadelphia where it "had been a hurry-scurry . . . a complete jam," Delegate Cannon wrote in his journal: "This is the first time I ever was glad to start for Washington." What an illuminating comment! The life of this man from Utah was highly eventful, brought him in contact with the foremost men of his time, made him one of the best-known characters in the nation's capital, yet nevertheless it was full of strain and anxiety, caused by constant and bitter opposition. The people of Utah were most unpopular; and fighting off any special legislation to weaken the Church to which most of them belonged occupied a large part of the Delegate's time.

We of the present generation who live in Utah should be thankful for statehood because the effort to obtain it was long and disappointing. The Mormons had been in Salt Lake Valley some seven months when the treaty of Guadalupe Hidalgo was signed, making this United

States territory. In March, 1949, a constitutional convention was held and the state of Deseret planned. Its boundaries ran south to Old Mexico and west to the Pacific and consisted of "that portion of Upper California lying east of the Sierra Nevada Mountains." In March, 1856 the effort was repeated for a smaller area. In 1862 the attempt was made again, and George Q. Cannon was named as one of the senators of the proposed state. You may remember that he came

from England to help present the memorial to Congress. In February, 1872, when the people began to feel the weight not only of carpet-bag government but of adverse congressional legislation, the fourth effort was made, and again George Q. Cannon helped present the cause at Washington. Three more constitutional conventions were held, the last of which, in 1895, was successful.

But from time to time Delegate Cannon sought opportunity to present the case before committees. Statehood in place of territorial



GEORGE Q. CANNON

government was so greatly desired that he spared no effort to advance the plan of making Utah one of the sovereign members of the commonwealth. On March 21, 1876, he records in his journal: "Met with Com. on Territories of the House and made my argument before them in favor of the admission of Utah as a State. . . . They listened attentively and I thought were impressed with my reasons. I occupied about 45 minutes. Some of them requested me to publish my arguments. I was told afterwards by members to whom members of the com. had talked that I had made a very strong and able argument. I wish it was so strong that they could not resist it and they would give us our rights."

In 1874 the opposing candidate as territorial delegate to Congress was Robert N. Baskin. As General Maxwell had done two years before, Mr. Baskin went to Washington to try to unseat his rival. This was not only annoying and time-consuming but was costly as well. Delegate Cannon was compelled to employ an attorney to whom he paid \$1,000. Upon making settlement with him, he writes in his journal: "Oh, these lawyers' fees, how burdensome they are!"

On Feb. 4, 1876, he writes: "Met at 10 o'clock this morning at the room of the com. on Elections to have the evidence in the contest case, Baskin against Cannon, prepared for the printer. Baskin was there. The clerk, Mr. Cochrane, prepared the MSS. Baskin's chief labor has been to show that I am

not a properly naturalized citizen."

On April 13, 1876, he comments: "At the House today and evening. Our enemies have been very busy sowing their poison these few days back in the minds of members. Baskin is bad enough, but when reinforced by McKean [James B. McKean, former justice of the territorial supreme court] and Black [George A. Black, former territorial secretary] the combination for evil is as strong as wickedness can make it. McKean being an old member had acquaintances and through these he made others. If they could have their way, our history would soon be written. But they are like men beating the wind. The things they do to injure us, are overruled for our good."

The last years of President Ulysses S. Grant's administration were troubled ones. Corruption existed in high places and political conditions became more strained than they had been since before the Civil war. The scandals connected with the credit mobilier, the stock company which handled the securities of the Union Pacific Railroad, destroyed the reputations of a number of prominent men, brought about impeachment proceedings against some members of Congress and greatly disturbed others.

In the war department which the president was thought to be using for political purposes in some of the Southern States, bribery reached up to the very head. On March 2, 1876, Delegate Cannon records in his journal: "Today the House has been agitated with the news of Gen.



Belknap, the Secretary of War's dishonesty in accepting bribes from Post Sutlers . . . An air of sadness was everywhere visible and the Republicans were especially downcast. It is a terrible blow for that party. The rumor was all over the House that Belknap had shot himself. It was not true. The report of the Com. was listened to with intense silence. The scene was a dramatic one."

And two days later he mentions conditions in the Democratic party: "In the evening attended the Democratic caucus at the House of Rep's. . . . The question was the financial question. The committee appointed to draft a bill, 13 in number, had divided. . . . Speeches were made by a number. . . . But this party appears to be hopelessly divided upon this question. . . . Union has fled and there is not influence apparently to restore it."

One of the great political conflicts was brewing during the remainder of 1876. The Republican party had held power since 1861, but since the enfranchisement of the men of the South, the Democratic party had been growing back toward its former strength. President Grant had wanted to be given a third term but could not obtain the nomination, which went to Governor Rutherford B. Hayes of Ohio. The Democrats nominated Governor Samuel J. Tilden of New York. The November election was not decisive. It appeared that Tilden had won, although there was a dispute from three states, Florida, South Carolina, and Louisiana, from

which two sets of certificates were sent to Washington. The Republicans needed those three states, or they would lose the election. It was necessary to appoint an electoral commission, which the constitution did not provide for to settle the disputed cases. This consisted of seven Democrats, and seven Republicans chosen from both houses of Congress and the supreme court, and a fifteenth man agreed on by both sides. The feeling was intense and some feared another civil war.

The vote to appoint the committee was the critical moment when, with the consent of both candidates, reason prevailed. Delegate Cannon was deeply interested. He wrote:

"January 26, 1877, . . . At 4 o'clock Mr. Payne called the previous question, which was sustained, and at 5 amid great excitement and profound stillness the bill was put upon its passage. I never heard roll call in the House in such silence. Every word was heard as distinctly as if the room were filled with statues instead of human beings. Every member present answered to his name. . . . The Speaker also recorded his vote in its favor. It was the largest vote in the aggregate ever polled in the House. There were altogether 277 votes, lacking only 15 of the full House. 191 were for the bill and 86 against it."

It was the belief and hope in Utah that Governor Tilden had won the election and would be seated in March. President Grant had been entirely unfair to the Mormon people, listening as he did to the Reverend Newman and Vice-president



Colfax, both of whom were extremely bitter. The Church felt Hayes would probably follow in Grant's footsteps. Delegate Cannon was asked by President Young to see Governor Tilden. That required a trip to New York. This interesting event is given in the words of the Utah delegate.

"January 2, 1877, I called at Gov. Tilden's residence and found him at home. Col. Pelton took me to the breakfast room and introduced me to his mother and Governor. . . The Governor expressed great pleasure at seeing me, and we had a very free talk about Utah Territory. I told him that my constituents felt that he was the legally elected President of the United States and at their request and that of President Young I had sought his acquaintance; that we had been suffering from tyranny for nearly eight years, that we had been treated with the greatest insolence, and our wishes respecting those who were sent into our midst as officials had been utterly disregarded as much so as if we were a conquered people instead of citizens of the United States . . . told him of our improvements, what we had done, our manufactures, the condition of the Territory, etc. . . . My overcoat, which was made of homemade cloth, I showed him as being made out of Utah wool, dyed and spun in Utah and made into a coat there. I also had with me a handkerchief made out of Utah silk which I showed him. I told him that we were lightly taxed, well governed and were out of debt—did not owe a dollar of public debt. . . .

He . . . made inquiries about Pres't Young and affairs in the Territory, seemed to comprehend that we had been treated a good deal as the South had been, that advantage had been taken of our unpopularity to abuse us, and promised that when inaugurated he would pay respect to our petition and wishes and claims. . . . He seems confident that he will be inaugurated, talks very hopefully about affairs. He is an old looking man and the first impression that he would make on a visitor would be that he was feeble. He is a small, spare man; the lid of his left eye droops. But it is only when you hear him converse that you get an idea of his power. He has undoubtedly great grasp of mind and is a man of very strong will."

Some days earlier, Dec. 7, 1876, Delegate Cannon had written of an interesting scene that gives an intimate view of the feelings of those times. "A caucus of the Democratic members was held on the propriety of introducing a resolution to examine into Pres't Grant's interference through the military in South Carolina, Florida and Louisiana. It was finally decided not to introduce the resolution at present. Southern men evinced their determination to do nothing that could be construed into an attempt on their part to impeach Pres't Grant. They argued that if anything of this kind were done it would arouse the loyal sentiment of the North. . . . with the idea that the Confederate House of Representatives was determined to destroy the 'Savior of his country,'

—More on page 203

# Use of The Blackboard\*

WM. E. BERRETT

The simplest, cheapest, and most versatile of all classroom aids in teaching is the blackboard. Its effective use quickens the learning process and eliminates many of the major teaching problems.

We are told that the optic nerve, leading from the eye to the brain is some eight times larger than the auditory nerve leading from the ear to the brain. It is correspondingly more important in learning. Combination of the use of eye and ear is most effective and accomplishes a number of things.

## *Gaining and Keeping Attention*

A teacher cannot write upon a blackboard before a class without having what he has written read and reread. The attention of the student centers upon what he is writing, so long as what he writes is written quickly and is not hidden by the teacher himself. The attention of a class thus gained is the first step in the teaching process. Attention can be recaptured or be centered from time to time during

a class period by continued or intermittent use of the blackboard.

## *Stimulating Interest*

While attention is a preliminary to learning it accomplishes nothing unless interest is awakened. Hence, while anything written upon a blackboard will attract attention, at least momentarily, the important thing is that the material on the blackboard arouse interest.

A mere sentence may accomplish that. For example if a teacher of older students should write, "The Glory of God is intelligence, or in other words light and truth," he would have aroused interest easily converted into expression. A statement much as, "Only four of every ten Latter-day Saint marriages are in temples," would set the stage for a lively discussion.

Questions, unusual facts, maps, charts, diagrams, and even crude illustrations arouse interest and awaken curiosity.

\*Talk given at the Visual Aids Institute, January last. Also those that follow by Eva May Green and Thelma Ludlow.



WM. E. BERRETT

*Clarifying Our Thinking*

All who teach, find, sooner or later, that we cannot pour ideas from one mind into another like water from a pitcher into a glass. Marvelous as words are in conveying ideas, they are often quite inadequate. It is difficult, for example to portray in words the geographical features of a country or a continent. Try describing the shape of North America by words. The most hastily sketched outline map is a hundred times more effective.

Outline maps in chalk are more adaptable for Sunday to Sunday lessons than are expensive wall maps. The teacher may place upon the outline map only those physical features, names, places, and events which pertain to the problem at hand. Writing can be large enough for all to read and can be changed as the event depicted progresses.

Charts and diagrams are invaluable to hastily depict relationships of time, proportions, and distances. Diagrams are an age-old teaching device.

In the teaching of smaller children illustrations in chalk are a must. Even crude representation of objects, people, places, and events carry over ideas far better than mere words. Accompanied by words the student's imagination supplies all of the details that the illustration may lack and the child's experience is complete.

*Saving Time*

The use of the blackboard is a time-saver, and in a forty-minute

class period that is essential. The use of outlines, maps, charts, illustrations, etc., save the time otherwise used in lengthy explanations. Time is further conserved by placing on a blackboard all announcements, statistics, and assignments. Besides the direct saving of time, the method is a great ultimate time saver because that which is seen by the eye is retained longer than that which is heard by the ear.

The whole problem of the retention of ideas is important. If ideas are not retained much of our teaching effort is lost. Countless experiments in student retention of ideas reveal that in examinations students can reproduce statements, charts, maps, and illustrations which they formerly observed on blackboards in a far higher ratio than ideas which had been given them orally. This is explained by the fact that material on a blackboard makes repeated impressions upon the brain of the observer.

*Guiding Classroom Discussion*

Perhaps no use of the blackboard is more important than its use in guiding class discussion. Questions arising during a discussion should be honored but to answer or discuss them in the order in which they arise might lead to repetition and cause confusion. Here the blackboard comes to the rescue. A question asked can be placed on the board and treated in due order without fear of slighting the questioner or the questioner.

Similarly where an answer is giv-

—Concluded on page 228

# Aids To Teaching

EVA MAY GREEN

The following outline suggests avenues available to the teacher who wishes to enrich his presentation of a gospel theme.

## *Storytelling Accessories*

For small children stories become more real and challenging if accompanied by such novel characters as: cut outs, dolls, hand puppets, moving puppets, theatres (miniature), costumes, natural objects, children's pictures, dramatizations, poetry and verse, songs, music—piano, victrola, radio, slides, films, commercial pictures.

In many instances, the message of the lesson may be brought out through the use of objects supplied by nature. Some of these might be: bulbs and flowers, plants (flowers from Hill Cumorah, etc.), leaves (from Sacred Grove, etc.), shells (from banks of Mississippi, etc.), insects (ants, bees, spiders, cocoons), rocks, herbs (used by pioneers or people of Biblical times), food, drink, seeds, soil—soil food, souvenirs, birds, pets, bird nests.

## *Replicas*

A replica of any object gives a

clear mental image which might be obtained by means of verbal description. Examples: pioneer log house, adobe house, Indian wigwam, temple, tabernacle, any building of

historical significance, Book of Mormon plates, handcart, prairie schooner, costumes, monuments.

## *Relics*

A better understanding of our earthly home might be obtained through knowledge of the way of our ancestors and other people before us lived. Types of relics

likely to help us in this understanding are: pioneer relics, (clothing, furniture, working tools, music, literature and luxuries), Indian relics, relics of our forefathers brought here from other countries, relics of our nation when it was very young, pre-historic relics.

## *Photographs*

Photographs tend to keep vivid in one's memory events that have been experienced. They also help to stimulate others to desire such experiences or to learn about them.

Photographs which might be of value to a Sunday School teacher



EVA MAY GREEN

are: leaders of our Church, historical environments of our Church as: (a) the prophet's home and early life, (b) Nauvoo then and now, (c) Pioneer trails and life, (d) early settlement of Utah, (e) showing progress of our state, (f) old landmarks, photographs of old world environments brought here by converts to the Church, photographs of various mission fields taken by missionaries, photographs showing activities of missionary life, photographs of other countries and peoples taken by our Church members

in the armed forces of our country.

### *Objects of World Cultures*

An understanding of other countries in the world is encouraged through an appreciation of their culture. Types of objects which aid in teaching this are: arts and crafts, architectural structures, music, literature, industry, peoples themselves, scrapbooks, stories, pictures, poems, song and letters to supplement lesson message, newspaper articles, creations by members of the class.

### *George Q. Cannon*

(Continued from page 199)  
who had beaten them so signally on the battlefield."

The final legislative act to this great controversy came just in time for the new president to be inaugurated on the legal day, March 5th. (March 4th fell on Sunday). On March 1, 1877, the journal tells the story. "After some filibustering discussion was commenced, and that was finally disposed of but amid great excitement at times. The Senate was notified and a great many

Democrats withdrew from the floor determined to take no part in the proceedings, nor to grace the scene by their presence. After Wisconsin's vote was announced the Presiding Officer requested the tellers to ascertain the result and hand it to him. He then declared that 38 states having voted and there were 369 electoral votes, of which 185 were necessary to an election; that Rutherford B. Hayes had received 185 votes and Samuel J. Tilden 184 votes for President."

Just a word of commendation and praise for the splendid work you are doing for and with *The Instructor*.

I have especially enjoyed all the "pocket-sized" issues. The way you feature some chapel on the back page each month has been most interesting.

*The Instructor* is indeed a bit of home to many of us who are in the Service.

Keep up the good work and God bless you in your endeavors.

(Sgd.) CHARLES J. ROSS,  
Cpl. in the U. S. Army,  
Camp Roberts, Calif.

# *The Dramatic Approach to Teaching*

H. WAYNE DRIGGS

(Supplementary to lesson 20, Junior Department)

## *The Element of Action*

Dramatic action to be of best use in the classroom should be simple. There, plays in the true sense of production cannot be given. To hope for such is to invite disappointment. Teachers then should only seek for those values in the art of drama that can and do have direct bearing on instruction. Remember that in the classroom instruction is paramount, and that on the stage emotional appeal comes first. From the first of these we get light, from the second heat. A proper blend of the two when applied to the learning process can insure wisdom and understanding.

Since it is the major purpose of the play to move and stir rather than to implant and fix, the director's call to rehearsal has special significance. He sees his service to others through the casting, costuming, setting and directing of the drama. His task is to "suit the action to the word and the word to the action." This of necessity will involve dozens of trying duties to bring about the final polishing of a piece. To him there can be little time or concern for the instructional values connected with the art of the theatre. These while there, to be

sure, must be regarded as of secondary importance.

In the schoolroom the purpose is quite the opposite. It is the business of the teacher to develop proper attitudes and impart facts. These she must later check, in as far as it is possible, for memory and understanding. With all the daily drills and recitations there can be but little time to spend upon the more subtle ways of appealing to the emotions. Her work, like a mother's truly never ends, but of necessity must forever lie ahead. For her there is no finished performance. Any device the teacher can then employ to lighten her load is welcomed.

It hardly need be said that she is always aware of the activity values of putting boys and girls to work dramatizing parts of their studies. Short one act plays within the classroom are familiar to all teachers and part casting of bits from literature, history or other subjects are in every school program. But these are the more obvious uses to which some of the art of play performance can be put. There are others. These though not so readily appreciated have equal, if not a greater, value for the teacher, since



they may be found to bring out the less apparent parts of a study. To aid us in finding such places in a lesson let us consider the work of a play director.

We have said that the director must concern himself with the details of production. What are some of these details? First, there is the question of planning the action. This involves first of all a prompter's copy, in other words the script of the play itself. Upon this copy many directors will plot every character's cross upon the stage, every exit, every entrance, in fact every movement, so as to assure a smooth performance. He knows the climaxes of his play and builds for them. To do all of these things he must first *plan*. This demands a careful reading of lines until within them he can discover and justify logically all of his directions to the cast. Second, the director must permit only those actions for a given character which *point-up* the scene. There can be no over-acting nor attempts at movements that distract. Third, he recognizes the *limits* of his stage and governs the directions of his actors accordingly.

These three steps of direction can have immediate application for most lessons. To follow them through let us take lesson 20 in the Junior manual and apply the necessary steps. The title of the lesson is "The First Missionaries." The subject matter deals with the calling of the original Twelve, and the appealing way of the Lord in instructing His disciples for their all-important ministry. The connection of their call with

the Sermon on the Mount is made clear and the fundamental values of humility are stressed, all this, to the end of showing twelve and thirteen year old boys and girls what may be their privilege in the not too distant future when they may receive the missionary call to go into the world and serve the Master. The true script for this lesson so far as action is concerned is not to be found in the manual, but rather in the references suggested at the end of the lesson which direct the reader to the early chapter of the gospels of Matthew, Mark and Luke. Let us begin, therefore, director-fashion, to examine the script, especially that found in the sixth chapter of Matthew. The words here were spoken to the disciples and the multitude upon the Mount. There may be found within them suggestions for appropriate play action for a Junior Sunday School of pupils which should do much to stimulate interest and understanding of the central purpose of the lesson. Let us now *plan*, *point-up* and *limit* a few simple actions for an in-class presentation of a scene suggested by this part of the scripture.

The Junior Sunday School Class  
presents  
**COME FOLLOW ME**  
A play in one act

---

Cast

A well-dressed Publican  
A haughty Pharisee  
A self-righteous Hypocrite  
A beggar, a poor child,  
artisans, people



## Time

A bright morning, the year 30 A.D.

## Place

A street corner in Jerusalem

*The plan:* There are three places in the script that lend themselves to play action: verses 1, 2—"Take heed that ye do not your alms before men, to be seen of them, otherwise ye have no reward of your Father which is in heaven. Therefore when thou doest thine alms do not *sound a trumpet before thee*, as the hypocrites do in the synagogues and in the street, that they may have glory of men. Verily, I say unto you, they have their reward." Verse 5—"And when thou prayest thou shall not be as the hypocrites are: for they love to *pray standing* in the synagogues and *in the corners of the streets*, that they may be seen of men. Verily I say unto you, They have their reward." Verse 16—"Moreover, when ye fast, be not as the hypocrites, of a *sad countenance: for they disfigure their faces*, that they may appear unto men to fast. Verily I say unto you, They have their reward."

*The point-up:* Note the italicized part of each of these verses above. There is a suggestion here for simple action that can be *quickly rehearsed in class before all the pupils* in preparation for the performance of the scene which later is to be enacted during a complete reading of Matthew chapter six. Do not fail to provide such a rehearsal. The whole class will love being in on the casting of the leading charac-

ters. They will be happy to suggest the ones of their number who could play well the part of the Publican, the Pharisee, the Hypocrite. The teacher, too, will guide, of course. Rehearse the Publican following his coterie of hangers-on, one of which may carry a paper horn to announce the arrival of his master. All the action to this little play is to be done in pantomime. This will throw emphasis upon the reading and simplify the rehearsal.

Mark off one corner of your room for the turn in the street. Provide the crowd, then have the Publican and his party enter, round the corner and fling a few coins to a beggar at his feet, a poor, pleading child, etc. The second character, the Pharisee, should be rehearsed in a prayer at the corner with arms and chin raised and eyes sanctimoniously closed. The Hypocrite, can try several disfigured faces. Be sure this is done to get the giggles out before the final performance begins.

*The limitation:* Do not try more than the three episodes suggested. These should stimulate a real interest in the lesson, the major part of which is to be presented by the reading and discussing of the material found in the manual. This can be done following the action of the scene presented. The unity of the little piece is kept by the recurring line, "They have their reward."

When the rehearsal period has ended start the play. It may be best to have the teacher read the chapter. Inform the cast that each episode in the act is to *precede* the

—More on page 212

# Teaching With Objects

THELMA LUDLOW

In one of my first psychology classes I learned about the collecting instinct. Since becoming a teacher I have discovered that it is more than instinct which prompts me to collect in the field of visual aids in teaching. I now realize that as a result of my collections, I have been able to add enjoyment, appreciation, understanding, and color to my class room experiences.

Books come first on the list of suggestive aids in presenting Gospel themes. With the many fine publications coming out each year, a wealth of material is available to teachers, and if they should make a hobby of collecting some of the beautifully illustrated new editions, they would surely experience increased enjoyment in their teachings, and the children in their homes would experience enriched living.

Children love pictures, and all class presentations are made more colorful by their use. Collections of good pictures may be easily acquired and may be used many times in varied situations. Children, themselves, are able to make valu-

able contributions to such a collection. One child understands and enjoys creative expressions of other children in the class because their maturity levels are about the same, and they are apt to have many of the same interests. One little girl I know painted a lovely picture of a rainbow arching over a garden of flowers, and the other children in her class expressed appreciation of its beauty, and were able to understand what the little artist felt concerning our beautiful earthly home.



THELMA LUDLOW

Relics make interesting collections and we are fortunate in having a rich supply of such materials in our near environment. I was once visiting in southern Utah during a period of interest in the collecting of Indian relics. I went to the home of a man who had found some beautiful shields, probably used as implements of war, and was impressed by the way these relics were stimulating interest in the reading of the Book of Mormon. Those people were reading it in an effort to find some explanation of the designs on the shields, and of

the manner in which they had been found (they had been found encased in many layers of bark and appeared to have been packed away rather than to have been ready for immediate use). Such a reading of the Book of Mormon in a class would certainly be purposeful, and the Book of Mormon would become a more tangible part of the home environment and the daily living experiences of the class members.

In connection with the Book of Mormon classes is another type of helpful visual aids. Flowers from Hill Cumorah and leaves from the Sacred Grove could make these historic Church sites very realistic to children who have never seen them. Photographs of the Smith home, the Angel Moroni monument, and other such interesting subjects would add to the lesson presentation. A replica of the golden plates, now obtainable, would give a much better mental image of the real plates than any verbal description could do.

Nature provides many helpful aids. Herbs used by the pioneers, sego lilies, seagulls, quail, and many other products of the natural environment might contribute to the success of class experiences. Such stories as "King Solomon and the Bees" might be greatly enriched by discussions of birds' nests, flower bulbs, colored leaves, and seeds in relation to God's great creation, and the king's wisdom in recognizing the wonder of it all. I have seen little children sit with rapt attention watching a moth

emerge from its cocoon, and as a result of that experience, both the children and I had a better understanding and a deeper appreciation of the miracle of God's creation.

Scrapbooks of stories, poetry, and various other literary articles may be valuable aids in teaching. Creative expressions of children, as well as of adults, might be included. I have in my scrapbook a picture of a Hawaiian doll and some creative poetry expressed by a little girl of seven years of age. This is her poetry:

This is the Hawaiian doll my  
daddy sent to me.  
She's a very pretty dolly, as you  
can plainly see.  
My daddy stopped and got her on  
his way to win the war.  
I love this dolly very much—but  
I love my daddy more.

This little contribution is a beautiful illustration of family devotion and might be used in a class as such.

Missionary scrapbooks and photograph albums become ways of helping us to see the culture of other nations, and to understand the people of them. For such purposes they might be utilized in class room situations.

Now that we have such a number of boys and girls in service of our country, we might collect their letters for use as visual aids in teaching. Such letters might help us to be more tolerant of other peoples because we are seeing them through the eyes of members of our own families, who are developing an ap-

—More on page 236

# Pioneers of Southern Utah

WILLIAM R. PALMER

## *Elizabeth Davies Williams "Aunt Betsy"*

Among the very first converts to the Church in South Wales was the family of William R. Davies of Ferryside. The men were of the Welsh colliers who worked hard in the coal pits but they were a happy family in their home life. True to the Welsh traditions they were a singing family who participated in the great National Eistedfods, and from one of these son Jim came home winner of the highest award as a tenor solist.

The only daughter of Wm. R. Davies was named Elizabeth but most Elizabeths in that day were called Betsy. Betsy Davies grew to womanhood and became the wife of Rees Jones Williams and he, too, was a convert to the Church.

The Davies and Williams families came to Utah in the 1850's and William R. was advised to move South to the Iron County Mission and assist in building the settlement of Fort Harmony. Rees J. Williams had mechanical skill and, finding employment at a steam sawmill in Cottonwood Canyon, remained in Salt Lake City.

May 31, 1860 a terrible tragedy befell the Williams family. Rees was accidentally thrown into the saw and was almost cut asunder before he could be pulled out.



"AUNT BETSY"

Betsy Williams was one of those cheerful, kindly, helpful souls whom neighbors and acquaintances instinctively call "Aunt." She was one of those whom everyone in trouble went to for consolation and assistance. Now she needed these blessings which she had scattered so lavishly

on others and on all sides friends rose up to give her aid. The calamity which had befallen her husband left her a widow in poverty with four children, three boys and a girl, to rear. The eldest of her little brood was a son nine years old and named Rees Jones for his father. When that son was on old man eighty years of age he went with me to visit the ruins of Old Fort Harmony and on the way down told me a story of their family life in that place when he was a small boy.

The most cherished possessions of

an old country gentlewoman transplanted by her religion from Wales to a rude, rough-hewn home in an unconquered desert was a bit of fine china. It might be a few thin plates or a dainty cup and saucer. These supplied a touch of refinement in a land where of necessity things were rough and coarse.

About all the dishes there were in Old Fort Harmony were the brown thick, clumsy products of our own pioneer potters, or they were plates of tin and cups that were tin cans on which handles had been soldered by the local handy man.

When Aunt Betsy Williams left the old country she brought as a parting gift from loved relatives she would never see again, a set of fine purple-flower decorated English china. They were her most prized possessions and whatever else had to be sacrificed to the exigencies of the long journey to Zion, she would never consent for her dishes to be sold or left by the wayside. If the load had to be lightened, they might dispose of anything else, but her dishes must come if she came. They crossed the ocean in steerage, they crossed the Plains carefully packed in an ox train, reaching "The Valley" at length in safety, they graced her first log home near Little Cottonwood Canyon where her husband found work.

After his shocking and tragic death Aunt Betsy gathered up her few possessions, chief of which was her cherished china, and with her children went to live with her father in Old Fort Harmony. Here her

gleaming dishes gave her humble cottage an air of aristocratic distinction for they were the only nice tableware in the entire settlement.

One day word came to the Fort that "Brother Brigham" and his party were coming and would spend a day with them. On such rare occasions the Presiding Elder's tinware and crockery were exchanged for Aunt Betsy's fine china in order that the visiting authorities might be served with befitting dignity. Today the Elder's wife had come for the dishes and the two women washed and polished them and they were stacked in a basket on the table ready to be carried away. The table was of the old drop leaf style with a fifth leg that propped the extension leaf up. Rees, the widow's son was playing marbles on the floor and Aunt Betsy, fearful that he might bump against that fifth leg and knock it out, kept driving the heedless boy with his marbles to the far corner of the room.

While the two women worked they talked. Sister Lee said, "It is so good of you, Aunt Betsy, to let us use your lovely dishes. I am so thankful when Brother Brigham comes to visit us that we do not have to serve him with our horrible looking crockery. It would be so embarrassing to give the President one of our old yellow crock plates and a salmon can to drink out of. You don't know how much I appreciate your kindness."

"Oh, well, Sister Lee," Aunt Betsy replied, "you know Brother Brigham and the brethren belong

to all of us and we must all see that their visit is pleasant. I am thankful to have something that I can contribute on such happy occasions. You do have plenty of good foods to serve them, but it would be terrible if they had to come and eat the victuals I could give them. It would be pretty much greens and Welsh gruel."

"Your foods would be good, Aunt Betsy, and the brethren would relish them. You make things so tasty no matter what they are. But anything would taste good off such lovely dishes."

"You are welcome, Sister Lee, to use my dishes," replied Aunt Betsy, "but I do want you to be very careful with them. Don't let the children wash them or handle them. Put them in the basket right off the table and bring them back dirty for I would rather wash them myself. You know I brought them from Wales and they mean so much to me. I think it would break my heart if anything should happen to them." And here for about the tenth time she drove Rees back into his corner.

"No, Aunt Betsy," replied Sister Lee, "I won't bring them home dirty but I promise to wash them myself and I will be very careful about it, too."

"It is not only that they are lovely dishes," Aunt Betsy continued, "but they are all the dishes we have. What could I do if they were broken? However could we live without dishes of some sort?"

Just then the tragedy happened. Rees, with his eyes on his mother

rather than where he was going, chasing a marble bumped into the table and tipped it over. The stack of precious dishes came crashing down in a broken heap on the floor. The two women screamed and grabbed frantically at the falling china but their efforts were in vain.

Poor Aunt Betsy was almost beside herself. She seized Rees and spanked with all her might. "My son! my son!" she screamed, "see what you have done." Then when she saw his tears and his frightened look her mother instinct welled up and gathering the boy in her arms she hugged and kissed him as stoutly as she had spanked. But when she looked down at the broken dishes, in half hysteria she spanked Rees again and again then hugged and kissed him. "My boy! my boy!" she moaned, "what can we do? Whatever can we do? There is not a dish or a cup left to drink out of. There is not a dish to be bought this side of Salt Lake City and we haven't a cent of money if there were. I told you to stay away from the table. I was afraid something would happen." She threw herself on the bed and wept bitterly.

Sister Lee came and put her arms around the sobbing woman and said, "Dear Aunt Betsy, I am to blame for this terrible thing. Don't cry too hard about it. We will share our dishes with you. This is a calamity to everybody in Harmony. How can we entertain the authorities now when they come?"

Rees J. Williams, with much feeling, told me this story as we rode together to the ruins of Old Fort



Harmony. Arriving at our destination we walked around the inside of the heap of earth that was the decomposed walls of Fort Harmony. He pointed out the places where homes had been, saying, "This was the Lee home; Woolseys lived in this place; Grandfather Davies' home was here; Uncle Jim Davies lived in this corner and your father was next to him," etc. When we came to the northeast corner he said, "This was where we lived." We lingered there for a little while and the story he had told was in my mind. Looking down I saw a tiny speck of white shining in the dirt. I kicked at it and a piece of broken china came up as large as my hand. Wiping it off I saw the dainty purple flower he had described. I held it up. Brother Williams turned very pale and put out a trembling

hand to get it. Choking with emotion he said, "Yes, this is a piece of my sainted mother's dishes." He drew out his handkerchief, wiped the fragment of china clean, wrapped it carefully and put it away in his inside coat pocket. I walked away to my car leaving him alone for a time on the old home site with his memories.

Aunt Betsy was tall and slender and she had long, slender, skillful fingers. Her voice was soft and musical and she had only words of kindness for everyone who came to her home. The gospel was everything to this good woman and she instilled a love for it in the hearts of her children. She was born November 23, 1829 at Ferryside, South Wales and died in Kanarraville, Utah, September 27, 1890.

## *The Dramatic Approach to Teaching*

*(Continued from page 206)*

rings up the curtain by reading the synopsis of the play given above. After each leading character has performed and passed on down the street, the teacher will read the verses up to the one marked for the next bit of action, i.e., synopsis—action—reading of verses 1 to 4; then action—reading of 5 to 15; then action—reading of 16 to 34. At each of these places she will stop and wait for the action, until each of the three parts of the scene have been dramatized. The play closes with the reading of verses 16

to 34. Now the class should be ready to appreciate more fully the Savior's instructions to His chosen disciples.

The lesson from this on may go back to the manual where the teacher can stress the active manner in which the Lord's Twelve must have listened to His words of counsel given that day from the Mount. The dramatic element of action if so directly worked out to precede this lesson cannot but help to make better young disciples of His word today.



# *Ezra Taft Benson, I.*

AN AUTOBIOGRAPHY

## IV

Early in the Spring of 1843, I was called to Boston to attend a conference with the Saints, soon after which I went to the city of Lowell to preside over that branch, and I remained there and in the region around till fall and was greatly blessed and baptized quite a number.

Early in the fall, 1843, Brothers Brigham Young and Heber C. Kimball and a number of the Twelve came to Boston and held a Conference, and I was released from my labors and counselled to go home to my family, which was good news. I traveled by way of Ludlow, Mass., the place where my wife's father lived, procured the use of a hall to preach in, after which I took my wife's sister Adeline, over to Westfield, where there was a small branch and spent the Sabbath with them. There were a few who came forward for baptism, and Adeline was among the number, which caused my heart to rejoice. And in a few days, she and quite a number of the Saints with myself were on the way for Nauvoo. We went by way of Buffalo across the lakes to

Chicago, and had a very pleasant and speedy trip.

On arriving home, I found that my children and wife had been very sick with the measles. I also found that in my absence many great and glorious principles had been taught the Saints by the Prophets Joseph and Hyrum, and one among the number was celestial marriage. I was a little tried in my feelings, not understanding the principle, I went down to Bro. Hyrum Smith's house with my wife and



EZRA TAFT BENSON, I.

her sister, Adeline, to obtain her blessing, and Bro. Hyrum Smith taught me the principle, and said it was my privilege to have my wife sealed to me, which was done.

During this fall, I built a brick house and finished it during the winter, which made my family very comfortable. I attended meetings and worked upon the Temple and in the Spring of 1844, a large number of missionaries were called upon by the conference to go into all parts of the United States to present the Prophet Joseph Smith as a candidate for the office of President of the

United States, John Pack and I were appointed to go to the State of New Jersey. About the first of May we started and commenced our important labors, travelling through the different towns and cities, preaching the Gospel and presenting Bro. Joseph before the people as being the most suitable man for President. Delegates were appointed throughout the state of New Jersey in different districts to meet in Trenton in August to hold a convention and I had made calculations to be on the ground according to appointment, and make a speech to the delegates, and all who might be present, and to attend to all other business necessary in a convention of that kind that nothing should be neglected on my part for I had the promise from the Prophet before I started that I should be blessed and his last words were, taking me by the hand, "You are blessed and shall be blessed abundantly, go in peace and return in safety." But, oh, how soon the change; for no sooner had we commenced our labors and made our arrangements than the news came out that our Prophet was martyred in Carthage Jail, when we found our mission was at the end. The question arose by Bro. Pack, "Who will now lead the Church?" I told him I did not know, but I knew who would lead me and that would be the Twelve Apostles. Our next business was to get home to our families and I was without means. I appointed several meetings throughout Jersey and took up collections among the Gentiles and some few Saints and soon

procured means sufficient to take us home. I was very thankful to reach home once more, notwithstanding it was a time of great distress and grief on account of Joseph Smith's death.

September 26, 1844, my wife bore a son, which lived half an hour.

I found Sidney Rigdon contending for the right to lead the Church and in a few days the Twelve Apostles arrived, and when Bro. Brigham Young rose before the people and spoke, it was very easy to see who possessed the mantle of Joseph Smith, Truly, as Jesus said, my sheep hear my voice, but a stranger they will not follow, for many said when they heard Brigham talk, truly it was not Brigham, but the voice of Joseph.

At the fall conference Brother Brigham called me to be a member of the High Council in the place of one who had apostatized. The remainder of this year I attended regularly the meetings of the High Council and many cases were brought before us and a number were cut off the Church, and truly it was a time of great excitement.

About December first, I was called to go east with Brother Parley P. Pratt and Peletiah Brown on a mission. During the remainder of the winter and the following spring, I presided over the Boston conference and was also an agent to collect tithing. Quite a number were added to the Church and many were cut off for apostacy; there was much excitement. We had excellent meetings during my stay and I enjoyed much of the spirit of God; many that were sick were healed under

my hands and the gifts and blessings were made manifest among the faithful Saints. Elder Parley P. Pratt visited me and gave me much good instruction, which aided me in my labors. About the first part of May I was counseled to gather up all the Saints to Nauvoo that could go from Boston conference and the regions around, which I most willingly did, having a desire to see my home; we reached Nauvoo about the first of June all well and in good spirits.

The remainder of the summer and fall I worked on the Temple and stood guard at night; also worked at many places by the day to procure provisions for my family.

When the Twelve commenced to give endowments in the Temple, which was about the tenth of December 1845, I was called and my wives, Pamela and Adeline, to go into the Temple of the Lord to receive our endowments, which privilege we were very grateful to our Heavenly Father for, after which Bro. Brigham Young requested me to labor in the Temple to assist in giving endowments to others, and I remained there till within three or four days of our ceasing to give endowments and of our leaving for the wilderness. Bro. Brigham requested me and my family to go with him. I had no property, but a good brick house and a lot which I could not sell. I asked Bro. Brigham what I should do to get away, not having a team nor any means to purchase one. He said, "Go out in the streets and inquire of every brother you meet till you pick up

one." I accordingly went in search of one. I called on Bro. Jared Porter who had one horse. He said I could have that. I borrowed a wagon from Brother Chidester and a horse and harness from another person. Bro. Stephen Farnsworth gave me cloth for a wagon cover, Bro. Hezekiah Peck sent his son and team to my help. I traded off my wife's shawl and other things with a man for about two hundred pounds of flour. I gathered about eight hundred pounds of flour and a few bushels of Indian cornmeal, also twelve pounds of sugar and a few pounds of coffee and tea, and a little bedding and clothing, which was about the amount of luggage we had to carry in the two wagons, the horses being weak and poor prevented us taking much luggage. About the ninth of February I started with my two wives and two children in the dead of winter, leaving my pleasant home and fireside. I left my furniture standing in the house, such as chairs, tables, bedsteads and clock. When we left, Bro. Porters' family took possession of the house and the things which were in it. We crossed the Mississippi river, leaving our beautiful city and Temple, not knowing where we should go. We travelled to Sugar Creek seven miles, where Bro. Brigham and the Twelve and the High Council and a host of others had collected together to organize themselves into companies. While we were camped a very severe snow storm came, followed by very cold weather for several days.

Brother Samuel Bent was ap-

pointed captain of a company and he requested me to travel with him, he being president of the High Council of Nauvoo, wished his quorum to travel with him.

After the cold weather abated a little the different camps took up their line of march through rain, sleet and mud; the nights were cold and frosty. We arrived at Richardson's Point about the 15th of March. At this point, my wife, Pamela, gave birth to a daughter, about eleven o'clock on the 19th of March it rained hard; we had nothing but a tent to cover her and had to raise her bed on brush to keep her from the water. Here the camps remained for several days in consequence of incessant rains which softened the land and made it difficult to travel, as the wheels of our wagons would sink at times to the hub. We named our child Isabella.

The road being so bad I went to Bro. Brigham and told him I could not proceed further on account of the heaviness of my load and weakness of my teams, I told him I was willing to tarry there till I could get on further, to which he replied, that I must not stop, but to go with him and the camp. He asked, what I had for loading, I replied six hundred pounds of flour and a few bushels of meal, etc. He said, "Bring your flour and meal to my camp, and I will lighten you up; I accordingly complied and to my surprise he requested John D. Lee to weigh it out and divide it among the camps, leaving about fifty pounds of flour and a half bushel of meal to support myself and family going

into a wilderness country. When we started, I found my wagons rolled comfortably along, while many of the companies' wagons would sink to their exletrees in the mud, and I would say to them, "Go to Bro. Brigham, and he will lighten your loads."

Nothing particular happened to us between that point and Garden Grove, except incessant rains, which caused us to wade through much mud. When I reached Garden Grove, I had to send back my team to help those I got it from. Bro. S. Bents was appointed to be the President of this place and David S. Fullmen and myself his counselors. At this point, my wife, Adeline gave birth to a son and we called his name George Taft. This was a great place for rattle snakes. Either an ox or a horse came up almost every night with a swelled head, etc. I became very much dissatisfied with this place, and it seemed as though I could not tarry there under any consideration. Brother Brigham Young told me if I could get a team to go on, I might do so, providing I could find a man to take my place, which Bro. Aaron Johnson agreed to do. Bro. Phippen let me have a yoke of very large cattle and a wagon with the promise that I should pay him in a future day. I took the team and was ready to start by the time the rest were, and I truly felt as though this was the happiest day I had seen, to think that the Lord under such circumstances should provide me with such a team in a wilderness country. The roads having dried a little, we traveled

much easier than before. We went to Mount Pisgah, another settlement, over which Father William Huntington was appointed president and Charles C. Rich and myself his counsellors; this was the first place where I felt willing in my heart to stay at, since I left Nauvoo. Brother Brigham Young and the camps moved on and continued their journey till they reached Council Bluffs near the Missouri River. I remained at Mount Pisgah with my brethren breaking prairie, sowing corn and vegetables, and making fences for two or three weeks, during which myself and family had scarcely any bread to eat, for one fortnight we had nothing but a little parched meal and buttermilk, but in all this I enjoyed myself much, as also my family, for never at any time did I hear a murmur from their lips. About the first of July my brethren wished me to go in search of the camps, which I heartily responded to. I borrowed a horse from Sister Rockwell and started and rode two days and a half. I had no tavern to call at, consequently I had to lie on the ground when night overtook me, and made my saddle my pillow, and nothing but the canopy of heaven to cover me. Not being acquainted with camp life, I took no blanket with me. I found the brethren comfortably encampel at Council Bluffs and I stayed over one day with them and attended to what business I was sent to do and receive such counsel from Bro. Brigham as he had to give me respecting our settlement.

When I returned the brethren

were pleased to hear of the prosperity of the camps. In about two weeks from this, Bro. Parley P. Pratt came down from the Bluffs with a line from President Brigham Young, directed to me, stating I was appointed one of the Twelve Apostles to take the crown of John E. Page, and if I accepted of this office, I was to repair immediately to Council Bluffs and prepare to go to the Rocky Mountains. A brother offered to take my family to the Bluffs with his own team, and not owning a horse at this time, I went to see Bro. Ross to buy one. He said he had none to sell, but said if I was called to be one of the Twelve Apostles he would give me one, and he turned out to be his best riding horse, and the next morning Elder Parley P. Pratt and I started for the Bluffs, and when we arrived within a few miles of the camps we met Presidents Brigham Young, Heber C. Kimball and Willard Richards, accompanied by several brethren on their way to Mount Pisgah. I returned with them. When about half way I met my family. We stopped and took dinner with them, I left them well and in good spirits and proceeded on to Mount Pisgah.

After Bro. Brigham had accomplished his business, I returned with him and his brethren to Council Bluffs. After the battalion started I was called to Bro. Orson Pratt's camp or tent, about a mile from the ferry on the Missouri River, on the east side, Bro. Brigham and the rest of the Twelve laid their hands

—More on page 227

# Why I Do Not Drink\*

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JOY ELMER MORGAN

Like other people who are abstainers, I refrain from the use of alcoholic beverages for a number of reasons, all of which have their roots in personal experience and in my reflections on these experiences. We always justify our conduct, however good or bad, when it deviates from that of people with whom we associate. In these days when people move about in ever-widening circles which tend to cover the whole earth, we face association with people whose habits, manners and customs are different from ours. Our ability to survive and to grow will depend upon our ability to hold to that which is good.

*First*, I am a total abstainer because my grandparents, who took charge of me in infancy when my mother died, were people of high integrity who would not have liquor in the house or employ anyone on the farm who used liquor. They missed no opportunity to point out

its effect on the lives of people whom we knew in the community.

*Second*, I am an abstainer because my early teachers in the one-roomed country school took seriously their responsibility to teach the harmful effects of alcohol upon the human body and upon success in life.

*Third*, I am an abstainer because I lived as a boy in a small community where we knew everyone and could see firsthand what drinking did to people. We saw about us poverty, violence, family brutality, neglect, and desertion because men drank. A neighbor who lived some distance beyond us bought a team of horses from my grandfather. This man, who had a wife and several children, would go to town on Saturday nights and often get drunk. The saloonkeeper would have him carried out and put into his wagon and would start the team of horses down the road toward his home. When they came to our place they would turn into the yard. If my grandfather happened to be awake he would start them on down the road. If not, we would find the man there in the morning sleeping, often half frozen.

*Fourth*, I am an abstainer because I went to normal school to prepare for teaching. The normal school had been founded by Horace Mann, one of the most ardent advocates of ab-

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\*Dr. Joy Elmer Morgan is Editor of *The Journal of the National Education Association*, Washington, D. C. This article is condensed from "Why I am a Total Abstainer," in the *Baptist Training Union Magazine*, Nashville, Tenn., Nov., '44; used by permission. This is published, with permission, from *The International Student*, Westerville, Ohio.



stinence this country has ever known. He believed that men should live according to the laws of God and nature. He had deep religious convictions about the use of liquor and tobacco which he passed on to his followers. The normal schools reflected these convictions in both their students and faculties; teachers' colleges which took their place still reflect that sentiment to a marked degree. Illinois Normal University prints in its catalogue a notice, which I believe should be in every college catalogue, to the effect that students who use liquor will not be continued in college. I know that rule is enforced because, some years ago when I delivered the commencement address there, a member of the board told me of a group of seniors who had been expelled shortly before graduation because of a drinking party in which they had been involved. Harsh, you say! Not half so harsh as allowing these young people to go on and ruin their own lives and the lives of the young people they would teach because they had failed to acquire a civilized sense of values.

The universities, particularly those located in the larger cities, have not been so careful to establish abstinence in the lives of their students. So the weakening of the teaching of the effects of alcohol in the schools began as an increasing number of teachers came to take their preparation in universities rather than normal school or teachers' colleges. Members of university faculties commonly confuse liberalism in political, social, and

economic thought with license in personal conduct.

*Fifth*, I am an abstainer because I have seen the devastating effects of liquor on the lives of many able men whom I have known personally. I could name a dozen noted university professors who have been handicapped all their lives by the drink habit. I could tell the story of a fine college president who had been an abstainer all of his life up to the time he came to Washington as a congressman. Here he was so debauched by liquor in a few years that the people in his district learned of it and failed to return him! after which he drank himself to death.

*Sixth*, I have seen the degrading effect of so-called social drinking as used in state and national capitals to gain control over men elected to represent the people in legislatures and in Congress. During one session of the Nebraska Legislature in my young manhood, the corporation and liquor crowds from Omaha came to Lincoln and took over one whole floor of the Capital Hotel, stocking it generously with liquor of all kinds. Every legislator who would accept it was given a key which he could use to admit himself and his friends to free liquor. Needless to say, when the interests of the people and the corporations were in conflict, these men did not support the people. One can see the same thing here in Washington; it is to their eternal credit that so many congressmen resist the temptation to take the "easy" way into "society" for themselves and their

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## *The Pure in Heart*

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RUSSEL B. SWENSEN

Blessed are the pure in heart: for they shall see God." This is one of the eight beatitudes in the Sermon on the Mount, and its theme is a dominant one in that great discourse. Its reward is one of the greatest of all the compensations that were promised to the righteous. For it results in a vision of God.

Purity of heart seems to be the result of the living of the basic spiritual attitudes which Jesus emphasized. The practice of love, faith, self-sacrifice for the truth, forgiveness, and purposeful living impart to the soul a purity of motive and an inner harmony and peace. However, in the attainment of this inner purity two basic aspects stand out. These are self-control and the integration of one's whole life wherein emotions, ideals, intellect, and will operate smoothly and harmoniously together toward the good life which Jesus lived and taught.

Self-control and mastery over the emotions seem to be a primary phase of this teaching of Jesus in the Sermon on the Mount. The wildest untamed forces of man's emotional life are the passions of anger and sexual lust. Both are singled out for rigorous control by Jesus. He knew that murder and adultery were es-

entially the result of unbridled passions. "Ye have heard that it was said by them of old time, Thou shalt not kill. . . . But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment. . . . Ye have heard that it was said by them of old time, Thou shalt not commit adultery: but I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart." (Matt. 5:21, 22, 27, 28)

Jesus regarded these uncontrolled passions to be so dangerous that he advocated with figurative language the most extreme measures to curb them. "And if thy right hand offend thee, cut it off, and cast it from thee; for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into Hell. . . . And if thy right eye offend thee, pluck it out, and cast it from thee." (Matt. 5:29, 30) Thus, the eye that lusteth and the hand which commits violence are condemned and punished. But the implication is that no sacrifice is too great in order to achieve self-mastery.

The tensions caused by a complex civilization, exhaustion, and unexpected crises put a severe and

often a sudden test upon the modern man's self-control. Even though he might regulate his external behavior, there is always danger of pollution within. This is why Jesus was so severe in relegating the Jewish dietary laws to a subordinate position. Their stress was upon the external purity, not that of the inner heart. "There is nothing from without a man, that entering into him can defile him: but the things which come out of him, those are they that defile the man. . . . For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: All these evil things come from within, and defile the man." (Mark 7:15, 21-23) It is important to observe that Jesus inferred that these evil thoughts could and did arise in the hearts of men. But they should be uprooted and cast out. The sin consisted in allowing them to remain in one's heart where they would be a source of serious spiritual infection.

Our generation is not noted for its self-discipline. To live without inhibition or restraint has been proclaimed by many novelists and scholars so effectively that their followers think that indulgence, license, and vice are an expression of personal freedom. Self-discipline has been regarded as an obsolete relic of the Victorian age. The Puritan, whose courage and hardihood were so important in the early days of our country, is looked upon as a

fanatical bigot of a dark and backward era. Vulgar and profane speech, and coarse manners are too often considered as an expression of frankness. In some radical groups immorality is looked upon as the overcoming of suppressed psychological inhibitions.

The prophet Brigham Young has some pertinent advice to those who feel that restraint is hypocrisy and frustration. "We often hear people excuse themselves for their uncouth manners and offensive language, by remarking 'I am no hypocrite,' thus taking to themselves credit for that which is really no credit to them. When evil arises within me, let me throw a cloak over it, subdue it, instead of acting it out upon the false presumption that I am honest and no hypocrite." (*Discourses of Brigham Young*, p. 409)

How is this all-essential self-control to be acquired? Many zealous moralists advocate mechanical sets of rules for this purpose. They seek to develop the will as a powerful spiritual muscle for the rigorous suppression of inner impulses. This method is primarily negative and over-simplifies the problem. It does not bring the desired progress. A warped and austere personality too often is the result. The ancient Greeks had a more positive initial approach toward self-mastery by stressing the living of a balanced life. "Nothing in excess" was the famous inscription above the entrance of the temple of Apollo at Delphi. This did not mean the rigid crushing of natural urges and emotions, but the intelligent and ar-

tistic expression of them in everyday life.

A major objective of modern education is to achieve a balanced and healthy personality. This can come only through a rich and abundant life. People who have lived richly and deeply with their fellow-men generally have this balance. The life of Jesus was marked by a rare balance and stability. His personality was perfect in its integration and inner harmony. He was genuine, simple, joyous, cheerful, courageous, and loving in his relations with people. He lacked the neurotic melancholy piety of the saint who seeks by an excess of conscious virtue to atone for youthful excesses. He demonstrated that the living of a life of love and sacrifice for others is productive of an inner peace wherein obsessions, worries, fears, and other complexes cannot dwell.

Man is afflicted by psychological neuroses which seem to increase as he becomes more civilized. They are often caused by suppressing an inner urge completely instead of allowing it to be expressed in a desirable or a harmless manner. The evil of these festering negative feelings was appreciated by the ancient sage who said, "A tranquil mind is health for the body, but passion is a rot in the bones." (Proverbs 14: 30, American Translation) The poet Dryden said, "Beware of the fury of a patient man." This seems to be applied to the man who endures petty irritations and injuries without having any way of "blowing off steam," until there comes a boiling point when an explosion occurs.

A great business executive once gave a scorching tongue-lashing to a subordinate in a most savage and cruel manner. A friend of the executive was shocked and outraged by the act and rebuked him for his lack of self-control. But he was also a person of insight. He noticed that the business man had been working for a long time without any recreation or a vacation. He perceived that his friend was on the verge of a nervous breakdown. Immediately he suggested a vacation. The executive, ashamed of his outburst, had the patience to endure his friend's rebuke and the wisdom to accept his suggestion. After his return from a long vacation he found his efficiency and temper had vastly improved. George Washington was at an important social event when he received the news of a disaster caused by the incompetence of a general. Outwardly he was poised, calm, and serene. None of those present knew of the volcano of rage in his breast. But not until he was alone did he give way to a most violent expression of his wrath. He had acted wisely. He both controlled and expressed his anger.

Jesus advocated the turning of the cheek, the returning of good for evil, the praying for one's enemies, and the forgiving of one's assailants in acts of aggression. It is to be noted that all of these responses were a positive action. He did not recommend the mere damming up of the natural anger within the heart, but urged an expression of its energy through a positive and constructive act of love. He knew

the dynamics of anger. In such a state one's whole nature is geared up for violent action. The healthy relaxation of this tension is secured by action, hence the wisdom of Jesus' suggestions.

This diversion of wrathful impulses did not mean that there are never any occasions where they should be expressed as anger. As the Book of Ecclesiastes states, "To every thing there is a season, and a time to every purpose under heaven. . . . A time to love, and a time to hate: a time of war, and a time of peace." (Ecclesiastes 3:1, 8) Jesus, himself, was extremely wrathful at times toward his opponents for certain evils which they had done and taught. It was expressed at a time when justice had to be manifested through force. But his anger was controlled. It was directed basically against the sin and not the sinner. The thought of Paul is enlightening on this matter. "Be ye angry and sin not: let not the sun go down upon your wrath." (Ephesians 4: 26) President Brigham Young also gave an apt analysis of the psychological control of anger. "Many men will say they have a violent temper, and try to excuse themselves for actions of which they are ashamed. I will say, there is not a man in this house who has more indomitable and unyielding temper than myself. But there is not a man in the world who cannot overcome his passion, if he will struggle earnestly to do so. If you find passion coming on you, go off so you cannot be heard; let none of your family see you or hear you, while it is

upon you, but struggle till it leaves you; and pray for the strength to overcome." (*Discourses of Brigham Young*, page 411)

The habit of fervent and intelligent prayer is one of the most effective means of ridding the heart of emotional passion and anxiety. The soothing and comforting influence of the spirit of God is a most powerful and healing cure to a wounded spirit. Here one can unburden his heart to One who understands and responds sympathetically. It is not a duty, but a privilege to enter into the presence of a divine and understanding love through prayer. The result of this spiritual experience is a release of emotional tensions and strain; comforting assurance and inner strength purify the heart and inspire the soul to noble achievements. Thus the reward of purity of heart is spiritual vision, peace, harmony and strength. The lives of good men illustrate this. The most powerful knight in King Arthur's court, according to the old Medieval legends, was the religious and prayerful Sir Galahad, whose strength was as the strength of ten because his heart was pure.



## THIS IS FUNNY

One would think, from some radio programs, that the real heroes of the war are, not the boys who fight in mud and sweat and blood, but the firms which supply them with cigarettes.

# THE DESERET SUNDAY SCHOOL UNION

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ALBERT HAMER REISER, *Second Assistant General Superintendent*

WENDELL J. ASHTON, *General Secretary*; WALLACE F. BENNETT, *General Treasurer*

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## *Superintendents—*

### SUPERINTENDENTS COUNCIL MEETING

Every Sunday School superintendent expects his teachers to prepare in detail the lessons they present each Sunday morning. Teachers have a right to expect no less from the superintendency with reference to the faculty meetings held for the teachers' benefit and instruction.

Interest soon lags in meetings devoted to talk that goes on without seeming to arrive. That meeting is enjoyed which provokes worthwhile discussion—that moves with dispatch through a well-directed program of business, spiritual exercise, and instruction. Teachers go to such faculty meetings out of genuine desire, not prompted only by a sense of duty.

Faculty meetings of such quality do not just happen. They are the fruit of thoughtful, concise planning on the part of the ward superintendency. And the superintendents weekly council meeting is the opportunity to plan such a program—and to plan it in detail, in recognition of the fact that every

faculty meeting participant's time is valuable.

In fact, this is the only opportunity for developing such a program, because on this occasion all members of the superintendency are together, and joint counsel is necessary to build a successful agenda. Moreover, the superintendency under such circumstances have sought the inspiration of the Lord and are together in a prayerful, unhurried atmosphere. Out of such an atmosphere can best come the planning for an effective teacher-officer gathering.

How much planning? The entire program, from the opening song to the benediction.

Even the songs? Yes. It may be the chorister's place to select the music. But there is a chance that the chorister may not be at the faculty meeting at the time of commencing. If he should get there in ample time to select a song, all well and good. No harm has been done, and the possibility of getting

off to a bad start has been avoided. The writer recently attended a faculty meeting in which five valuable minutes were lost for twenty-two people while the conducting officer looked about the circle for someone to select and lead a song. The entire meeting never quite recovered from that lazy start.

Select in advance those who will offer the prayers. You have your roster of teachers with you at your council meeting. By so selecting those who will pray, with provision for alternates in case of absences, you will, through the years, afford all an opportunity to participate.

Do you repeat the sacramental gem in your faculty meeting? Then select in advance the one to lead it, and let one of the superintendency accept the assignment to notify him so that he can prepare to lead it without reading. Then there will be no delay at the last minute while someone gropes about trying to find the correct verse.

What business will you take up? Meetings that try to cover every problem suggested usually end with nothing settled. Select the particular items of business to be handled and let a particular member of the superintendency accept assignment to lead the discussion and so famil-

iarize himself with its various angles that he can carry it through to a conclusion with dispatch.

Then what of the major concern of the meeting—the teacher-improvement discussion? The superintendent's council meeting the time to make sure the discussion leader will be at the faculty gathering with all of the facilities necessary for a stimulating presentation that will challenge interest and strengthen those who are present for their weekly responsibility. Texts, blackboards and chalk, visual aids, as the discussion leader requires them, should be planned for in advance by the superintendency.

The three men called to direct the affairs of a Sunday School face a serious responsibility for the spiritual welfare of those who gather each Sabbath morning. They can meet that responsibility only through the efforts of their teachers. The faculty meeting is the superintendency's opportunity to assist them with their problems, to strengthen their ability to portray the gospel of the Master, to cultivate love and enthusiasm for the work. That opportunity can be fully realized only if it is effectively planned for. The council meeting is the place to carefully lay the plans.

—Gordon B. Hinckley

## TEACHER TRAINING

The General Board suggests that Sunday School superintendencies start now to lay the groundwork for teacher training classes, which begin a new course of study early in the fall. (See the *Handbook* for

suggestions in organizing classes.) A new teacher training text by Dr. Howard R. Driggs, a member of the General Board and former head of the Department of English Ed-



ucation of New York University, will soon be off the press.

No more important and sacred commission is there than that of teaching the restored gospel to the

membership of the Church. That is the Sunday School's assignment, and every effort should be made to train prospective teachers to more effectively fulfill it.

### SPECIAL PROGRAMS

This year the suggested program for Mother's Day has been mailed to ward and branch superintendents, and is not published in *The Instructor* as in previous years. Extra copies may be obtained by writing the general secretary, 50 North Main Street, Salt Lake City 1, Utah.

Included in the mailing packet with the Mother's Day program was the suggested program for presentation by Sunday Schools on the evening of June fast day. Additional copies of this program are also available at the Sunday School offices.

### LESSON SUPPLY EXHAUSTED

Because of wartime paper shortages the supply of First Intermediate, Second Intermediate and Primary lesson manuals is now exhausted and additional copies cannot be reprinted.

There are, however, copies of teachers' supplements for the First

and Second Intermediate departments, and there remains a limited stock of lesson manuals for all departments other than those mentioned above. Should your Sunday School need manuals, we suggest that you order early to assure delivery.

### PREVENT STATIC

In the Gospel Doctrine class in the 13th Ward, Salt Lake City, attendance slips are given each member on entering. This is for credit as an attendant. Before the class begins the slips are collected, and

thus the teaching is not interrupted by the noise and distraction of passing a paper around.

What are you doing to prevent static in the class?

### GREET YOUR PEOPLE

Representatives of the General Board who visited the First Ward in the Phoenix Stake recently were impressed with the way in which the members of the school were met at the door by special greeters.

There are two front entrances. A greeter was at each door, and everyone, especially those who came

toward the hour of beginning, was shown to his seat.

This may be a reason why that school is one of the best in the matter of attendance.

At church people like to feel that they are made welcome.

The superintendent is R. M. Johnson.



## QUESTION BOX

*Question:* On which roll do we place the names of children of record in the ward who are under four years of age but who do not attend our Nursery Class?

*Answer:* Names of these children should be recorded on the Cradle Roll. As soon as the child reaches four years of age, the name is transferred to the active or enlistment roll. If, meanwhile, the child affiliates with the Nursery class, then its name should be recorded on that department's active roll.

*Question:* Will it be all right to present a Seal of Approval (see revised *Handbook*, page 90) to a secretary who has complied with all but one of the requirements?

*Answer:* It is suggested that the Seal be given only to those meeting all the requirements. It is hardly fair to those complying with all the conditions to make awards to those falling slightly short of the goal.

*Question:* If a mother attends special Mother's Day services but is unable to attend Sunday School otherwise because of family duties, should her name be placed on the active roll?

*Answer:* Although the *Handbook*, page 94, says to "add the name of a member of record—one whose recommendation is in the ward—to the appropriate class roll the first time such person attends," wisdom

should accompany the treatment of names in instances as mentioned. It is neither fair to the mother nor the Sunday School to enter her name on the active roll when, because of family duties, it is impossible for her to attend except on special occasions.

## SAMPLE FORMS

Distributed to ward and branch superintendents in November were copies of a leaflet, S. S. Form No. 3, presenting a sample monthly report form, properly filled out. Additional copies may be obtained, free on request, by writing the office of the general secretary, 50 North Main Street, Salt Lake City 1, Utah.

## FORMS FOR PRESENTING NAMES

Also obtainable, free, at the general Sunday School offices are forms for sustaining Sunday School authorities at the annual ward or branch Sunday School conference.

*Ezra Taft Benson*

(Continued from page 217)

upon my head Bro. Brigham was mouth, and I was ordained one of the Twelve Apostles of the Church of Jesus Christ of Latter-day Saints, and many great and glorious things did he pronounce and seal upon my head. He said I should yet have "the strength of Sampson."

## A LIST OF BOOKS

One of the best aids to teaching is a good supplementary library of books and pictures.

Some of the *newer* and excellent *older* books dealing with religious and aesthetic content for Junior Sunday Schools are:

*Small Rain*, chosen by Jessieorton Jones, illustrated by E. O. Jones, Viking Press, N. Y., 1944, \$2.00. (Selections from the Bible.)

*Prayer For a Child*, by Rachael Field, illustrated by E. O. Jones, Macmillan, 1944, \$1.50. (This book was awarded the prize for being the "Picture Book of the Year.")

*Prayer and Graces for Small Children*, by Quail Hawkins, Grosset and Dunlap Co., 1941, \$0.90.

*A Child's Book of Prayers*, selected by Louise Raymond, illustrated by Masha, Random House Pub., 1941, \$1.50.

*Tell Me About God*, Mary Alice Jones, illustrated by Pelagie Doane, Rand McNally Co., 1943, \$2.00.

*Tell Me About Jesus*, Mary Alice Jones, illustrated by Pelagie Doane, Rand McNally Co., 1944, \$2.00.

*The Christ Child*, Maud and Misha Petersham, Doubleday-Doran Co., 1931, \$2.00.

*In the Beginning*, James Daugherty, Oxford University Press, 1943, \$2.00. (The first chapter of Genesis with *bold* forceful illustrations.)

*His Name is Jesus*, John Watson Wilder, Reilly & Lee Co., 1935, \$1.50.

*Animals of the Bible*, Dorothy P. Lathrop, Frederick A. Stokes Co., 1937, \$2.00. (Text selected by Helen D. Fish from King James Bible.)

*The Book of Bible Animals*, W. V. Robinson, drawings by Irene B. Robinson, Harper Bros. Pub., 1938, \$1.75.

*The New Illustrated Book of Favorite Hymns*, illustrated by Tenggren, Garden City Pub., Copyright by Artists and Writers Guild Inc., 1941, \$1.00.

*A Treasury of Best Loved Hymns*, stories by D. A. Paling, designs by J. H. Daugherty, Pickwick Press, \$2.50. (Pictures and story of writers and songs to accompany hymn.) Copyright date, 1944.

*Sing For Christmas*, Opal Wheeler, illustrated by Tenggren, E. P. Dutton Co., 1943. (Stories and pictures of songs.) \$2.00.

*Heart Throbs of the West*, compiled by Kate B. Carter, Daughters Utah Pioneers, 1944, \$2.50 ea. (Vol. 1-5 inc.) (1939 to 1943 inc.)

—Eva May Green

## *Use of The Blackboard* (Concluded from page 201)

en to a thought question it should be honored by placing it on the board before the class until all possible answers are in. The answers can then be weighed and evaluated by the group. The uses of a blackboard are multifold, limited only by lack of teacher ingenuity. The rewards of its use—satisfaction in teaching.

## APPROPRIATENESS OF MUSIC

Music speaks an universal language. The message to be transmitted to the listeners may be governed by the music chosen by the performer. It becomes obvious then, that an attitude on the part of listeners may to some extent be controlled by the kind of music heard.

Sunday Schools use music throughout the service. Can we not, then, through the choice of music, bring about a reverential attitude proper in church worship?

A quiet prelude invites respectful attendance. See "Andante" by Guilmant, *Organ Voluntaries* by Alexander Schreiner, p. 20.

An uplifting opening song allows worshippers to express joy in their being present. See "The Spirit of God Like a Fire is Burning" *Sunday School Song Book*, p. 104.

Suitable sacramental music permits a worshipper to think of the atonement of Christ as the music does not interfere and suggest other thoughts in the minds of these listeners. See for song "Jesus Once of Humble Birth," *Sunday School Song Book*, p. 47, and "Chorale: If Thou But Suffer God to Guide Thee," by Neumark, *Organ Voluntaries* by Alexander Schreiner, p. 96.

Music played during the movement of classes from the chapel to classroom suggests quiet, orderly procedure because the music is of a dispirited nature. See "Andante" from Third Organ Sonata by Mendelssohn, *Organ Voluntaries* by Alexander Schreiner, p. 8.

A closing song should be a benediction to the Sunday School service. Properly chosen, it leaves the participant in a reverential frame of mind. See "Parting Hymn," *Sunday School Song Book*, p. 38.

Any special music in the form of instrumental or vocal groups should add to the spirit of worship and should not distract the listener by way of unsuitable music or method of performance.

To carry forth the responsibility resting in their hands, the Sunday School choristers and organists must spend time in organizing the music to be sung and played in Sunday School. Appropriate music is gleaned through study.



## Why I Do Not Drink

(Continued from page 219)

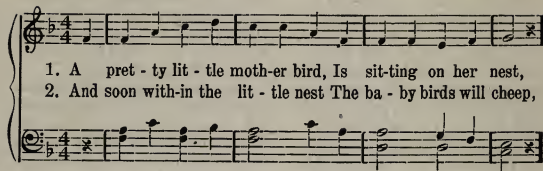
families. One sees the same thing playing its part in war contracts.

*Seventh*, I am a total abstainer because I know our country and the world are entering the most difficult period in human history—a period when the stakes for civilization or chaos are the highest they have ever been; a period when we can drift into the utmost brutality and confusion or move forward into the most glorious period the human race has ever known. Whether we shall do the one or the other will depend upon the integrity and self-discipline of our people. We cannot work out the problems that face us with minds befuddled and lives wrecked by drink.

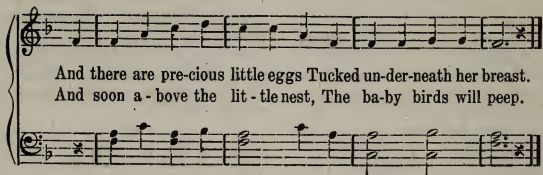
# A PRETTY LITTLE MOTHER BIRD

Anna Johnson

Alexander Schreiner

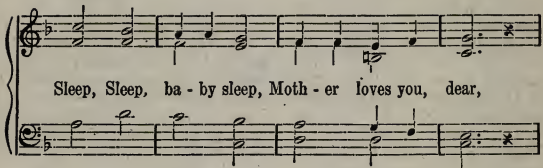


1. A pret - ty lit - tle moth - er bird, Is sit - ting on her nest,  
2. And soon with - in the lit - tle nest The ba - by birds will cheep,

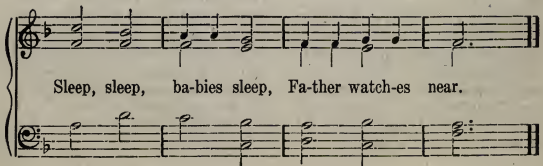


And there are pre - cious little eggs Tucked un - der - neath her breast.  
And soon a - bove the lit - tle nest, The ba - by birds will peep.

## REFRAIN



Sleep, Sleep, ba - by sleep, Moth - er loves you, dear,



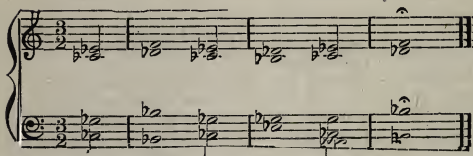
Sleep, sleep, ba - bies sleep, Fa - ther watch - es near.

# *Sacramental Music and Gem for July*

## Prelude

LeRoy J. Robertson

Lento



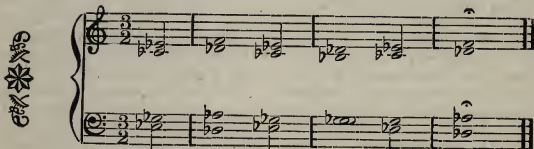
While of these emblems we partake,

In Jesus' name and for His sake,

Let us remember and be sure

Our hearts and hands are clean and pure.

## Postlude



### II. What Constitutes Worship

(Lesson for July, 1945)

#### *Objective:*

To increase our knowledge concerning the nature of worship in the Sunday School in order that our lives may be enriched by a fuller appreciation and participation in Sunday School worship services.

#### *Introduction:*

Within the past few years the world has reached such a state of confusion and unrest that it seems almost natural to be surrounded with conflicting opinions and points of view. Young people who come into our Sunday Schools often carry some of this spirit into our worship services. It is wise therefore for Sunday School teachers to so organize and conduct their Sunday Schools that confusion and distasteful discipline be eliminated or held at a minimum. Parents, Sunday School officers, and ward officers can do much through a co-operative attack upon this problem to teach the young people of the Church to worship in accordance with the laws of God. The best control which can be exercised by parents and teachers is the encouragement of active aggressive participation in obeying the commandments of God. "Verily I say, men should be anxiously engaged in a good cause and do many things of their own free will and

bring to pass much righteousness." (D. & C. Sec. 58:27)

#### *Man's Happiness Comes From Obedience to the Laws of God*

During the last decade there has been a flood of opinion among people who consider themselves well-versed on the problem that it is wise for children to have almost limited say in what they should and should not do. Many Sunday School teachers have felt that it was old fashioned to have order and reverence as a primary requirement of their Sunday School classes. Some people even say that it is undemocratic to insist upon discipline, but we feel that to allow confusion on the Sabbath or annoyance in Sunday School is neither democratic, modern, nor in line with the true laws of worship which God has revealed. God is indeed a God of order and we know from His scriptures and from His revealed gospel that He delights in order, in reverence, in worship, and that He has implored us to keep His Sabbath Day holy and draw near unto Him and to obey His laws.

The Lord is continually revealing to us laws by which the forces of the universe are controlled. Our lives are rich or poor to the degree to which we live these laws. If we



fail to understand and live part of these laws, we receive not the blessings which come to those who have the knowledge and will to obey all of God's laws.

Doctrine and Covenants, Section 130, verses 20-21—"There is a law, irrevocably decreed in heaven before the foundations of the world, upon which all blessings are predicated. And when we obtain any blessing from God, it is by obedience to that law upon which it is predicated."

Doctrine and Covenants, Section 88, verses 38-39—"And unto every kingdom is given a law; and unto every law there are certain bounds also and conditions. All beings who abide not in those conditions are not justified."

In fact, the future and hope of mankind depends upon man's ability to understand and use revealed truths according to the laws of God. Man is insignificant unless he is in harmony with, and aided by, the laws of God.

Doctrine and Covenants, Section 88, verses 21-24—"And they who are not sanctified through the law which I have given unto you, even the law of Christ, must inherit another kingdom, even that of a Terrestrial Kingdom, or that of a Telestial Kingdom. (22) For he who is not able to abide the law of a Celestial Kingdom cannot abide a Celestial Glory. (23) And he that cannot abide the law of a Terrestrial Kingdom cannot abide a Terrestrial Glory. (24) And he who cannot abide the law of a Telestial Kingdom cannot abide a Telestial Glory.

Therefore, he must abide a kingdom which is not a kingdom of glory."

From these quotations we find the answer to the question, How do we develop in the knowledge of the gospel? We grow in faith, we advance in knowledge, we increase in virtue only as our conduct, ambitions, purposes, desires and actions are in line with the laws of God. What a person does represents to the world the best picture of his character. "By their fruits ye shall know them." No other standard is as accurate as this law which is revealed to us through the scriptures. If we desire to influence a person in his worship or in his daily life, we first need to understand what a person does. That is the important thing about him. Our chief purpose is to explain and modify his conduct, thus improving action and building faith in Latter-day Saint homes.

### *Elements of Worship.*

In applying this line of thinking to the problem, what constitutes worship? we are led to believe that one learns to worship by molding his conduct, purposes, and ambitions in line with God's laws governing communion. Man may learn to worship, man may learn to do the will of God; he may learn specifically how he should act in living the gospel. It is our desire in the Sunday School not so much to set up a list of rules for good discipline as it is to teach how people, young and old may worship God according to His Laws and it is hoped that through the learning of the pro-

per procedure of worship the desire and ambition of Latter-day Saints will be directed toward activity in line with the laws of orderly communion rather than confusion and annoyance. In other words a worship service properly executed can never be a service in which disciplinarian problems arise. So long, then as our actions are in harmony with basic revealed truth we cannot help but succeed.

Worship may be defined as active participation in conduct which harmonizes with the revealed commandments of God. When we refer to the worship service of the Sunday School we speak of energetic participation in those activities which have been outlined by the General Board to bring about faith in God, His son Jesus Christ, and the Holy Ghost. Worship in Sunday School also means participation in activities which produce faith in Joseph Smith as a modern prophet and faith in all the principles and ordinances of the gospel.

### *What Are the Activities Through Which We May Improve Our Sunday School Worship?*

Let us, therefore, turn our attention to some of the important factors in obtaining reverence in our Sunday Schools. First of all we must call upon the home.

The home is the most important institution affecting the lives of L.D.S. children, and only in so far as we obtain co-operation from parents in preparing the child for the worship service which he carries on

in Sunday School will we be successful.

### *The Home May Contribute To Worship*

The parents should, on Saturday evening, prepare the attitude of the child for planning his Sunday activity and he should be led to receive adequate sleep and lay plans for clean clothes and proper attire so that on Sunday morning he will find himself prepared and anxious for the Sunday School period to approach.

The parent should take the lead on Sunday morning and set a worthy example for his child in preparing his mind and arranging his work so that he has adequate time to arrive at the meeting place a few minutes prior to his first Sunday meeting. The home, too, can do much toward having available proper supplies, books and equipment so that children may study the gospel and prepare for the discussions which will thus become more meaningful in the Sunday School class. Parents also will be wise to take care in their comments concerning the Church leaders, the stake leaders and the Sunday School officers and teachers, that their comments might not destroy respect and confidence in the program of the Sunday School. The parents' attitude should reflect reverence and sincerity in the gospel plan and in all those officers who participate in teaching the gospel to the children. Criticism of teachers and Church leaders often leads to disrespect for these officers by the children of par-

ents who criticize. Often parents have the opportunity to co-operate with the Sunday School on the problems of discussion and discipline. Children reflect the attitude of the parents. Well-behaved children come from well-behaved homes and here again the parent is the greatest force for good in the lives of boys and girls. If the parent can bring the child to Sunday School in a happy, responsive mood and co-operate in a reverent and respectful manner with Sunday School activities much good will result.

### *The Teacher May Contribute To Worship*

Next we call upon the teacher of the Sunday School to prepare for her part in the worship activity. Early and detailed preparation on the part of the teacher is an absolute necessity. No teacher can do her job well if she is poorly prepared. Preparation is important for the most talented as well as for the average teacher. By careful study of the teacher training lessons teachers will obtain valuable help on the preparation, organization and administration of lessons.

During the week the teacher should also prepare herself in attitude and spirit for her position of leadership in the Sunday School. She, too, should be mindful that her health, disposition and her appearance are in line with the high message that she is to carry in her work in the Church. Her Saturday evening should be planned in such a way that it does not detract from the spirit of the Sunday worship.

Sunday morning before attending Church, her plans should be laid so that she, too, will arrive five or ten minutes early for her prayer meeting.

### *Sunday School Officers May Contribute to Worship*

It is also very important that the administrative officers of the Sunday School have regular and frequent meetings in which they plan for the important worship services of the Sunday School. The superintendent will hold his superintendents' meeting and his faculty meetings in line with the suggestions of the General Board in order that he may give proper leadership to the sincere and earnest teachers and the enthusiastic children who are looking to him for proper planning and leadership. It is doubly important that he plan during the entire week to be free from confusion, that he may be well prepared and equipped for complete leadership on Sunday morning. Parents, teachers, and administrative officers must have complete faith in the gospel, must be united and enthusiastic in relation to the Sunday School program, and must be energetic in carrying out their respective duties in preparation for the Sunday morning prayer meeting and the Sunday School which is to follow.

Officers and teachers of the Sunday School who hold the Priesthood should attend to their priesthood duties, and always keep themselves as examples for the youth of Zion.

It is the responsibility of the Superintendency of the Sunday

School to provide classes for the instruction of all people within the scope of the Sunday School's influence. This requires the obtaining of a sufficient number of teachers to efficiently man the program outlined in the *Sunday School Handbook*. Much less confusion will exist if the teachers are adequate, well-trained, and supervised. This is the responsibility of the superintendent.

#### *Discussion and Participation*

1. What effect will the activities of the week have upon one's observance of the Sabbath? Give examples.
2. Discuss more thoroughly what the home may do to contribute to worship.

3. Discuss how the teacher may contribute more fully to worship.

4. List ways in which the superintendent may contribute to worship during the week days.

5. Can a person worship without activity?

6. Is it possible for a person to pray without worshipping?

#### *References*

1. See the *Sunday School Handbook* on "Discipline" and "Standards."
2. *Teaching as the Direction of Activities.*



## *Teaching With Objects*

(Continued from page 208)

preciation and understanding of seemingly fine but hidden qualities of those people. A better feeling of brotherhood among God's children should be the result of such understandings.

John Dewey, a noted philosopher, said, "Interest represents the moving force of objects in any experience having a purpose; it is the depth of the grip which the foreseen

end has upon one in moving one to act for its realization."

Might we hope, in closing this discussion, that the interest of the teachers in making collections of visual aids and the interest and understanding of the class members, as a result of experience with such aids, help the Sunday School work to move forward toward a realization of its great purposes.

## First Intermediate —

(For suggestions on Lesson Material see the Manual and Supplement for 1945)

## Primary —

Lesson 26. For July 1.  
JESUS REFUSES TO LISTEN  
TO THE FOOLISH VOICE

Lesson 27. For July 8.  
PRESIDENT GRANT BELIEVES  
IN WORK

Lesson 28. For July 15.  
PROTECTION OF THE SEA GULLS

Lesson 29. For July 22.  
THE PIONEERS MADE THE  
DESERT BLOSSOM AS A ROSE

Lessons 30 and 30a. For July 29.  
JOHN BAPTIZES JESUS.  
COME, COME YE SAINTS

*Co-operation with Law—Obedience* is the theme of the lessons for the month of July. Since co-operation with the laws of God, of nature, and of man determines our adjustments to life as well as our health and happiness, the message of these lessons is vital to every child. Let us lead the youngsters to realize that every act has its consequences—we are punished in some manner always for violating a law, but are blessed by the Lord if we honor Him and obey His commandments.

Let us help the members of our classes to sense their individual re-

sponsibility to uphold the laws of the land and to realize that laws are not mere happenstance, but the product of much thought and experience, created to provide each of us with protection as well as a recipe for being happy and getting along well with one another. We should also aid the children in understanding that by coming to Sunday School, behaving while there, helping at home, taking care of their health, etc., they are not only obeying God's laws but are benefitting themselves at the same time.

The development for each lesson this month is well outlined in the manual, however the following enrichment material may prove of value.

"I am God's little child,  
That is better than all,  
He bids me obey Him:  
I'll follow His call.  
My love and my service  
I'll gratefully give,  
And praise Him and bless  
Him as long as I live."

—Caroline A. Mason

"There is something that even  
a child can do,  
That's greater than deeds of war,  
It's only this—obey God's word,  
For He can ask no more."

"What a beautiful little song,"  
said Mother as she heard Jim sing-  
ing it to himself. "Where did you  
learn it, dear?"

"That is what we learned in Sun-  
day School a little while ago," said  
Jim. "I like it. The music is pretty

and I like the words. It seems easier to do the right thing when you sing that song."

A few hours later Jim returned home. He had sold all of his magazines. As he placed his money on the table, he said, "See, Mother, this is what I meant when I told you a while ago that it was easier to do the right thing when you sang that song about obeying God's word. Right here I have one dollar. Before I forget I am going to put this one dime away for my tithing. It is only a little, but God said one-tenth so I am going to try to do as he wants me to do."

"I am glad, dear, that you are obeying God so willingly and gladly," said Mother. "God is pleased with us when we obey His commandments with such a happy heart. That is one thing that helps boys grow into great men and I would like you to be like that."

### A GREAT GIFT

Uncle Will was home from a long journey across the sea. He had so many things to tell that the children never tired of listening. One day he told how in a far away city, he saw a ship come to shore with an American flag on it.

"The tears came into my eyes," he said, "when I saw my country's flag."

"What made the tears do that," said Billy, "why do you love America best of all the countries in the world?"

"Why do you love your home?" asked Uncle Will.

"Why," said Billy, "Mother and

Father are here and Jane, and it is where I live, and it's my home."

"Well," said Uncle Will, "our country is a sort of larger home. It is where people we love and honor live, and where we live and we want to make it just as good as we can and then we love it."

"Was my country given to me?"

"Some people chose it and came here from other lands. But you were given it as a free gift when you were born. God picked out your country and gave it to you."

"Oh!" said Billy. "Then that is another one of God's gift's Dear me! How many there are!"

"Yes," said Uncle Will, "and it is one of His greatest gifts."

### WILFORD WOODRUFF OBEYS

Many years ago, this wonderful Church of ours had another president named Wilford Woodruff. Everyone loved him for his many kind deeds to them. Heavenly Father loved him dearly, too, because of his faith and obedience.

One night Brother Woodruff was travelling with some of his friends. As it grew late they decided to pitch camp for the night. Under a large tree Brother Woodruff unhitched his horses and left his wagon. Later on the wind began to blow. It blew harder and harder. As Brother Woodruff slept, a voice that he recognized spoke to him. It told him to go out and move his wagon from under the tree. This same voice had spoken to him before and he had obeyed it. Immediately Brother Woodruff awakened and did as he was told. When he awoke the



next morning, he and his friends found that the tree under which Brother Woodruff had placed his wagon had been blown over and had he not obeyed the voice and moved his wagon, it would have been completely crushed. It would then have been impossible for him to continue his journey.

This was only one of many times that our Heavenly Father protected Brother Woodruff because of his obedience and faithfulness.

### *Kindergarten—*

Lesson 26 or 27. For July 1  
GOD TALKED WITH MOSES, or  
TWO SISTERS

Lesson 28. For July 8.  
BRIGHAM YOUNG AND THE INDIANS

Lesson 29. For July 15.  
PARABLE OF THE SOWER

Lesson 30. For July 22.  
THE LAST SUPPER

Lesson 30a. For July 29.  
THE HANDCART PIONEERS

During July our lessons aim to teach obedience to and co-operation with law. The home is where the child first learns obedience. Our lessons take us from the home situation to the community. Then a lesson is taken from nature. The sacrament has been chosen to illustrate a law from Heavenly Father. In this lesson it may be well to talk about our behavior in our Sunday home.

We come in quietly  
We listen to the music  
We sing songs

We close our eyes during prayer.  
We are very quiet while we have the sacrament.

Just a tiny piece of bread  
While I eat I bow my head  
Then a sip of water clear  
To show I love my Savior dear.

In communities where special celebrations are had for the Fourth of July and Pioneer Day (Twenty-fourth of July) the children could discuss their experiences.

Supplementary stories for lesson 27 or 28 and 30a.

Jane was just four years old, but she was mother's big helper. She helped set the table and she put the chairs up to the table.

One day the table was all ready. Dinner was all ready, but Daddy was not home. Jane said, "Mother, may I go down to the corner to see if Daddy is coming? I will be right back."

Mother said Jane could go. Jane put on her hat and hurried to the corner. Daddy was not there. "I will go to the next corner to find Daddy," Jane said. She crossed the street and went up to the next corner, but Daddy was not there.

Jane forgot she told mother she would come right back. She turned the corner and kept on going. Soon Jane wanted to go back home but she didn't know where home was. Jane couldn't find her Daddy. She didn't know how to get home.

A big girl was coming. "Have you seen my Daddy?" Jane asked.

"I haven't seen your Daddy but I can see a friend to little girls who

get lost. Come with me. I will take you to the policeman. He will help you find your Daddy."

The policeman took Jane home. Mother and Daddy were home. They were very sad because Jane had been lost. They were very sad because Jane didn't keep her promise. She said she would go to the corner and then come right back when she looked for her Daddy.

Jane ate her dinner.

The next day when Jane went to see if Daddy was coming she remembered her promise. Daddy was not at the corner, but Jane hurried right back home. Mother was very proud of Jane.

#### *A Policeman Game*

A child, who is the policeman, stands by the teacher, who is the mother. The mother says, "Policeman, have you seen my little girl (or boy)? She is lost. She has a blue dress; her hair is braided; she has white shoes." (Describe any child in the group.)

The policeman goes over to the child and says, "Is this your little girl?"

When the child is found another policeman is selected.

#### SMUT, THE SOLDIER DOG

There was a little boy named Kelly. He had a dog of his very own. The dog's name was Smut because he was so black. Kelly went to school. Smut always stayed home because Kelly knew that dogs shouldn't go to town or school with their masters. When Kelly went to school he patted Smut's black head

and said, "Goodbye, Smut. I'll see you after school." Smut barked and barked. He wagged his tail.

On the way home from school Kelly passed the postoffice. There he saw a large sign. The sign said, "Uncle Sam needs dogs. Uncle Sam needs dogs to help win the war. Have you a dog that could be a soldier?"

"I have a dog," said Kelly, "a very fine dog. Could Smut be a soldier? How could he help win the war? I'll ask Daddy. Daddy will know. Daddy knows most everything."

Kelly hurried home. There was Smut waiting for him. Daddy was mowing the lawn.

"Come here, Smut, we have to talk to Daddy." They ran over to the end of the lawn. Daddy stopped cutting the grass.

"How can dogs help win the war, Daddy?" asked Kelly. "How can they help the soldiers?"

"Well, Kelly," answered his Daddy, "dogs cannot be too big. They cannot be too little. They must be just right. Dogs cannot be too old. They cannot be too young. They must be just right. They must be just right if they are to be soldier dogs."

"Oh, Daddy! Is Smut just right? Can Smut be a helper for the soldiers?"

"We will see," said Daddy. "Go get the leash. We will take Smut down town. We will ask a man if Smut can help the soldiers."

So they took Smut down town. The man saw Smut. He liked him very much. Smut was not too old.

He was not too young. He was just right. The man said Smut would have to go to a dog school. He would have to learn many things. Smut would have to go on the train, far away and stay at the dog school.

"Smut, you can be a soldier dog. You can help the soldiers. You can help win the war," said Kelly as he patted the dog's black head.

Smut barked and barked. He wagged his tail.

The next day Kelly and Daddy took Smut to the train. They put him in a big cage and then they put him in the baggage car.

"Good-bye, Smut," said Kelly. "Be a good dog. Help the soldiers."

Smut barked and barked. He wagged his tail. The train went. It took Smut far, far away to a dog school.

Soldier Bill was Smut's teacher. He fed Smut. He gave him meat and dog biscuits. Smut liked Soldier Bill, and Soldier Bill liked Smut.

Smut learned many things. He learned not to bark; he learned not to growl. Soldier dogs had to be very quiet. He learned to jump high. He could jump over a high fence. He learned to listen and tell Soldier Bill he could hear something coming. He did not bark; he did not growl but he pulled Soldier Bill's trousers, then Soldier Bill knew something was coming.

After Smut had learned many things at the dog school, Soldier Bill wrote a letter to Kelly. The letter said, "Smut has been a good dog. He does not have to go to school any more. He can be a helper for the soldiers now."

Soldier Bill and Smut got on a boat. They crossed the ocean. They went to the South Seas.

One day Soldier Bill and many other soldiers went for a long march in the jungle. Smut went with them. It was very hot and the soldiers got very tired. Soldier Bill said, "We will rest. We will go to sleep. Smut, you cannot go to sleep. You must watch."

All the soldiers went to sleep under a tree. Smut stayed awake to watch.

After awhile Smut saw something in the tree. It was very long. It was wiggling. It stuck out its tongue.

Smut wanted to bark; he wanted to growl, but he did not. He wanted to tell Soldier Bill that a big snake was in the tree. Soldier Bill was asleep. All the the soldiers were asleep. Smut went over to Soldier Bill and pulled his trousers, he pulled his trousers hard. Soldier Bill awakened. Smut looked up in the tree. He pointed his nose at the snake. He wanted to bark, but he did not. He just wagged his tail.

Soldier Bill told all the soldiers to wake up. He told them to move quickly because a big snake was in the tree. All the soldiers moved quickly. Soldier Bill took his bow and arrow and killed the snake. When Smut saw the dead snake he wanted to bark, he wanted to growl but he did not. He just wagged his tail.

Soldier Bill wrote another letter to Kelly. The letter said, "Smut saved our lives. He told us a snake was in the tree. He told us to move."

Soldier Bill finished the letter. Then he put Smut's paw in some ink. He put Smut's paw on the letter to Kelly.

When Smut saw his paw mark on the letter to go to Kelly he wanted to bark and bark, but he did not. He just wagged his tail.

### *Suggested Songs:*

"Hurrah for the Flag," "Jesus and the Little Children," "A Sacrament Song," "A Prayer," "I Saw Many Things Today," "The World Is So Lovely," from *Little Stories in Song*.

### *Nursery*

Lesson 26. For July 1.

PLEASE COME AGAIN

Latter-day Saint people are noted for their friendliness and graciousness. A spirit of interest in others and an appreciation of them is apparent whenever and wherever they meet. It is desirable that these gracious attributes be developed and encouraged among the little children with whom we associate.

Example is the best teacher. What you do and how you do it will go farther in impressing the children and gaining their confidence and friendly response than will any other one thing. A cheery, friendly greeting as they arrive; a quiet, calm suggestion when needed to gain a desired end; a word of encouragement and appreciation at the right time and a friendly, "Please come again" as they leave mean the difference between wanting to come to Sunday School and not.

As this day's lesson is contemplated watch the actions of your children toward others. Mention them and compliment them on their behavior. Encourage them to tell of times when people have called on them at home; of how they got a chair for them to sit on; took their wraps and hung them up; what they did while their guests were there; what games they played; who got the first turn and if we were happy to let our guests be first. When it was time for them to go home did they express their pleasure and appreciation that they had been there. Did they say, "Please come again"? Pictures of little folks playing with friends and extending courtesies to them will be an excellent means of encouraging the children to tell of what they do under similar circumstances.

Lesson 27. For July 8.

SUNDAY IS A HAPPY DAY

On this day it is suggested that we plan our activities around the song found on page 219 of our manual *Religious Nurture in Nursery Class and Home* by Mary Edna Lloyd. It is called "Friends at Church" and says, "Thank you God this happy day for friends at church who sing and play."

Sunday can be such a happy day because at Sunday School we meet friends that we do not otherwise see all week. We sing with them. We tell stories and listen to stories with them. We draw pictures with them. We play with them. We look at books with them. We are happy because they are our friends.

On Sundays too we come to Sunday School with our daddys and our mothers. We are proud of them too. Encourage the children to tell of what their parents do in Sunday School. John's father may be the Sunday School superintendent. Florence's father may be a teacher. Perhaps Bill's father is the bishop. Other children will enjoy telling of what their parents or bigger brothers or sisters do on Sundays. Act as happy and proud of their folks as the children do.

#### Lesson 28. For July 15.

##### WATER IS A GIFT FROM OUR HEAVENLY FATHER

This month of July is usually very hot, so by way of refreshment and introduction, it might be appreciated if you will arrange for each child to have a cup of clear, cold water to drink. After talking about how good it tastes you might tell of other reasons why you like water. You bathe in it. You wash in it. You water flowers and lawns with it. Children run through it as they play on the lawn in their bathing suits. Animals and birds drink it. It waters vegetable gardens. Daddys go on trips and catch fish that swim in it. For all these and many other reasons we are thankful to our Heavenly Father for water.

Bring pictures to class with you in which uses of water are featured. Discuss these with the children, Encourage them to tell of helpful things they do with water.

#### Lesson 29. For July 22. WE ARE NOT AFRAID WHEN IT STORMS

In many parts of the country thunder-storms are frequent and children are often very frightened by them. Our purpose is to help them feel calm and secure during these storms. It is during these storms that we get the rain we need for water to drink and the many other purposes for which we need water. You might use very effectively the song entitled "God Is Near" Book II, Jones and Barbour. It says, "God is stronger than the storm, Than the wind and sea. He will keep me safe from harm, For He cares for me."

#### Lesson 30. For July 29. THANK YOU FOR OUR GOOD FOOD

Pictures of food or a surprise package in which food such as apples, oranges, carrots, etc., are to be found might serve as an introduction for the lesson today. If the latter is used, the children might enjoy a taste of what you have brought. Our Heavenly Father gave us all these things. If you have magazines available, let the children find pictures in them of other good food. These may be pasted on a poster under the caption "Thank you God for our good food." Let us sing to them the song, "Thank thee for the world so sweet, Thank thee for the food we eat, Thank thee for the birds that sing, Thank thee God for everything."

It is found on page 14 of *Little Stories in Song*.

# The FUNNYBONE

KER-CHOO!

I shot a sneeze into the air. It fell to earth—I knew not where. But later on, so I am told, some twenty others had my cold.

—*The Bug*

HALT!

Hostess—What is the difference between dancing and marching?

Rookie—I don't know.

Hostess—I didn't think you did. Let's sit this one out!

—*The Bulletin*

GEMS

"The woods would be very silent if no birds sang there except those that sang best."

"War never determines who is right—only who is left."

—*Sunshine Magazine*

CLOWN

Corporal—This unit certainly has a humorous cook.

Sergeant—Why do you say that?

Corporal—Everything he prepares has a funny taste.

DICKER

Visitor: "You've got a lot of pep for a man nearly 100 years old. How do you get that way?"

Ragson Tatters: "I ain't decided yet. I'm dickering with two or three cereal companies for my endorsement."

—*Bagology*

PRESSING

The war, they say, is bringing us closer together. This is especially noticeable on trains, buses, and streetcars.

—*Sunshine Magazine*

IDENTITY

Judge: "Are you the defendant in this case?"

Rastus: "No, sah, I'se got a lawyer to do my defendin'. I'se de man what stole de chickens."

—*Railway Employees' Journal*



"Is this your idea of a gentle hint?"



The present superintendent, Rudger H. Walker, recalls a visit to Logan Fifth Ward Sunday School twenty-two years ago, which left two indelible impressions: the music directing of Dr. George R. Hill, "who got everyone to sing," and the Gospel Doctrine class of Professor William Peterson, for many years director of the extension service at the Utah State Agricultural College, and who in 1945 teaches a section of the same class. Dr. Joel Ricks, history professor and Book of Mormon scholar, teaches the other section. Other eminent men who have taught this class include Elder John A. Widtsoe of the Council of the Twelve and former president of the agricultural college in Logan, and Dr. E. G. Peterson, for 29 years president of the college.

Many Sunday School attenders are students and teachers at the college. Not a few ward members are active workers at Logan Temple.

Logan Fifth Ward has a Sunday School background and achievement for which it may well be proud.—WENDELL J. ASHTON.

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LOGAN FIFTH WARD CHAPEL

Logan Fifth was one of the twenty-four wards comprising Cache Stake when it was organized in 1877, shortly before the death of President Brigham Young. Logan, Utah's fourth largest city, derives its name from Logan's Fort, built near Logan River, so designated, it is said for Ephraim Logan, a trapper in that region of northern Utah in the 1820's, long before the Mormon pioneers arrived.

Cache comes from the French word meaning "to hide." In the early days Cache Valley was used by trappers as a repository for furs, traps, ammunition and other supplies.

Logan Fifth Ward's present beautiful, yellow-brick home was dedicated three days after Christmas in 1941 by Elder Joseph F. Merrill of the Council of the Twelve, who, as a farm boy, toiled over Cache Valley's rich soil.

Bishop Newell G. Daines presided over Logan Fifth Ward during the erection of the chapel. While plans were in the making, the entire ward membership was periodically called together to discuss details.

The high-spired chapel, crowning a hill, overlooks the green fields of the south and east portion of the valley. Inside, the chapel is ideally equipped for Sunday School use. There are seventeen classrooms, each provided with a blackboard. On the bottom floor of the two-story edifice is a junior Sunday School assembly room, with nearby classrooms; also a large gymnasium.

—More on other side